THE SPEEDY PASSAGE TO HEAVEN.

OR

A PERFECT DIRECTION FOR EVERY TRVE CHRISTIAN, To walke in the right Path of true *Holineſſe, for the ſure attaining* of Euerlaſting happineſſe.

Containing an explanation of the Tenne *Commandements, the Creede, and our Lords* Prayer: with diuers other Godly Prayers both for Morning and EVENING.

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BODLEIANA · BIBLIOTHECA ·

To the Reader.

Courteous Reader, I heere commend vnto thy zealous ſpeculation the right practiſe of each true Chriſtian, firſt compiled by a religious and deuout perſon for his owne particular conſolation, and now by me diuulged for the generall edification of Gods Church: being indeede moſt neceſſarie for theſe times, wherein carnall ſecurity, and worldly delectation hath (as it were) poſſeſſed the minds of moſt people. A godly practiſe it is, fit for Gods children: firſt teaching their dutie towards God & man, by a cōpendious explanation of the x. commandements: Secondly, what they ought

ought constantly to beleeue, by a perspicuous exposition of the Creed: and lastly how they ought to pray, by a doctrinall explication of our Lords Prayer. Read this, and practise it accordingly, and (no doubt) God wil blesse thee. Farewell in the Lord, the 27. of Iune. 1612.

THE CHRI-
STIANS PRACTISE

CHAP I

This time filleth the world full of dangerous euils to driue men from the world, and most comfortably offereth the best way to allure them vnto Christ.

THe Lord bee mercifull vnto vs, and bleſſe vs, and ſhew the light of his countenance vpon vs, ſo that wee may know and keepe his way vpon earth, with ſpéedie paſſage into heauen. For now doth ſinfull wretchednesſe, diuelliſh darkneſſe, and

dangerous vengeance ouerflow the face of the whole earth, to driue men from desire and loue of earthly things. Now is the way, the truth, and the life prouided of God, and profered vnto men, to allure, guide, and bring them through all earthly dangers vnto heauenly ioyes. Now bee the euill daies and parlous times: and now is the day of saluation, the acceptable time. For euen now God calleth most earnestly vnto men, seeing them in greatest dangers, offering them his exceeding mercies, saying: Come vnto me all yee that trauell and bee burdained, and I shall ease and refresh you. Come now when as I doe call, walke now whilest yee haue light. Now is the world worthily condemned to be vtterly destroied, because that light is come into the world, and men louing worldly darknesse more than godly light, doe refuse Gods mercies, and prouoke Gods vengeance. Now is such calling and crying to enter with Christ the Bridegroome into the chamber of comfort, as threatneth the shortly shutting vp of the gates of grace, against all them which will not come when as they be called, but tarrie to take their parts and portions with hipocrites

crites in outward darknesse, which is for the Diuell and his Angells prouided. Now the Prince of darknesse knowing his time to bee short, doth most furiously rage to destroy man: and God therefore seeing man in greatest danger and necessitie, doth now most euidently offer his sauing health vnto man in the face of Iesus Christ his Sonne. Not in the face of Christs bodie, which is falsly figured in colours and caruings, but in the face of Christs conuersation and doctrine, which is so truely and clearely reuealed in holy Scriptures, that it cannot be couered and hid from any man, but alone from them, whose faithlesse vnderstandings the Prince of this world hath so blinded, that they cannot, nor will not behold the cleare light of the Gospell of the glorie of Christ most comfortably shining vnto the saluation of man. For the gracious goodnesse of God doth appeare in all his words and workes, howbeit towardes man sufficiently vnto saluation it cannot otherwise be seene and perceiued, but by the light of the Gospell shewing the face of Christ God and man, the fauour and grace of God towardes man, in the dedes and doctrine of

Christ Jesus, which is the way, the life, and the truth, which is by the Gospell so shewed and set forth afore all men, as maketh most vnto the shamefull confusion and vtter perdition of them that will refuse it, and vnto the exceeding comfort and assured saluation of them that doe receiue it. For the same sorts of sinnes which caused sundry plagues in sundrie places afore times, bee all together fullie flowing into this wicked world at this time: and the same saluation that was promised vnto the Fathers, witnessed by the law and the Prophets, signified by sacrifices, sealed by Sacraments, and shadowed in Ceremonies afore-time, is now plainely and plentifully by the light of the Gospell through power of Gods spirit presented and profered vnto vs in this time. Therefore to escape from vnder many dangers, and to come vnto great comfort, to walke in the way of saluation promised vnto the Fathers and performed vnto vs, shadowed in the law and reuealed in the Gospell, a man must not sleepe in slothfulnesse vnder dangers, nor trust or stay in the signes and shadowes of Sacrifices and Ceremonies, nor in the letter of the law nor

in the persons of Prophets and Preachers: but vse all these things as meanes to make him mindfull of Christ onely, in whome by faith man may euer find and obtaine mercy and grace, helpe and comfort plentifully. For he that feeleth by faith how that the Father hath giuen Christ his deare Sonne to die for man, he shall find in experience how that God hath made, and doth guide and giue all creatures as is best for the necessitie and commoditie of man.

And as the wonderfull wisedome of God doth neuer make any prouision but such as is necessarie, so the great mercifull goodnes of God doth euer prouide sufficient succour for all them that be in danger of extremitie. Therefore God hath now sent the light of the Gospell, so clearely and openly abolishing sinne, and shadowes, and figures, as is sufficient to put away any manner of darknesse, and as should not haue beene necessarie, if God had not foreseene vs to haue now come vnder many more and greater dangers, at this our time, than other men did in their times.

CHAP. II.

The light of the Gospell sheweth comfortable commodities in all things.

THere is but one way of saluation in Christ onely, and that hath euer beene at diuers times diuersly reuealed as God hath foreseene to be most expedient and necessary. And this saluation cannot be gotten by mans workes, in keeping of the law, but it is freely giuen by Gods grace to the beleeuers of the Gospell. The righteousnesse of the law of God is so heauie a yoke by reason of the infirmitie of mans flesh, as no man is able to beare: the glad tidings of the Gospell of Christ by reason of the grace of God be so cleere and comfortable vnto the faithfull, as causeth all things to be vnto them pleasant and profitable. So Abraham hearing and beleeuing the promise in his seede, which was the glad tidings in Christ to come, felt no losse nor lacke, neither of his native countrey and kinred from whence he was called, neither of his deare sonne, which

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was commanded to be sacrificed, but had great abundance of all riches, with a surer promise of blessed succession, and large lands of possession, and was by imputation of righteousnesse taken and named to be the friend of God, and the father of the faithfull. So Adam which did not by any ability of freewill perfectly obey Gods commaundement to continue in the pleasures of Paradise: did (by hearing and beleeuing the glad tidings that the seede of the woman should breake the head of the Serpent) escape all danger of sinne and damnation, through all tentations, troubles, and trauels in this world vnto ioy and glorie euerlasting in the kingdome of God.

Heere is an example in Adam at the first, shewing vnto all men that should come after for euer, that nothing is so good that it may continue commodious, & comfortable vnto man without faith in Christ by the light of the Gospell, nor nothing so euill, but that it shall serue by the grace of God vnto the profit and pleasure of them that beleeue in Christ according to the Gospell. Yea the righteous law of God, which is a heauy yoke charging man with more thē he is able

to beare, declaring sinne and working wrath when it is separated from the Gospell and faith in Christ, bringeth cursing, death, and damnation vnto man: but being well vsed to driue and force men vnto the comfort and perfection of the Gospell by faith in Christ, it is both holy and righteous in it selfe, and also good and profitable vnto man. Let vs therefore so abuse nothing, as it may draw and staye vs from faith in Christ, and the liberty of his Gospell: but so rightly vse the law in all things, as they may best further and bring vs vnto Christ and his Gospell.

CHAP. III.

A briefe exposition of the law, wherein any man may learne to see and know himselfe.

THe first setting forth of the law of God vnto man, so as in writing it should procéde throughout all the world, was in the wildernes at the mount Sinai, when as the Israelites (deliuered out of Egypt through the red sea) were assembled

sembled and stood round about the lower parts of the mountaine, and the Lord vpon the mountaine in flaming fire, smoke, cloud, storme and thunder presently spake and said,

I am the Lord thy God.

O mortall man consider with what reuerence, loue, and diligence thou hearest, remembrest, and regardest this law, then pronounced of the eternall God, with such terrible sights and signes, and now conueyed and commended vnto thy eares, & eyes, by so many sounding voices & visible letters, as make euery word and iot euery where most euident and present to be seene and heard of thée: the Lord thy God hath so spoken and written these words, that they shall for euer by letters and voices be brought vnto thine eares and eyes, in such sort as thou mayest euer heare and see, and shouldest take and kéepe the law of God, as a light commending the righteousnesse of God, and confounding the vnrighteousnesse of man, & as a good Tutor or Scholemaster, to bring man

man from all presumption of himselfe, towards a sure faith and trust in Christ. See therefore how wonderfully, and how plainly the eternall GOD from the mount Sinai by infinite words and writings speaketh vnto thee in all places at euery time, O mortall man, saying, I am the Lord thy God. This should with more thankfull reuerence be heard and remembred, than if all men would say and assure thee, that they be thy friends, their gold thy good, their riches thy treasures, and that all which is theirs should be thine. For God hath well assured thee of his goodnesse.

Which brought thee out of the land of Egypt, out of the house of bondage.

These words well taken and applied vnto vs, be of more waighty matter, than is the story of the bare letter, spoken and referred vnto the Israelites onely. For when as these two things, the story in the letter, and the misterie in the full matter, be not separated in sunder, but ioyned together. Then Pharao king of Egypt, is also (by signification) the diuell Prince of darknesse: Their passage through the red Sea, wherein their

enemies

enemies were drowned, is also our regeneration in baptisme, whereby our enemies be subdued, both fleshly lusts daily mortified, and spirituall powers continually vanquished. Manna Angels fod as raine from the clouds scattered amongst them, is also the true liuely fode of the word of God, out of the hearts of the Preachers plentifully powred amongst vs. Riuers of water running out of the stony rocke to refresh them, is also abundance of the spirit, proceeding from the Father and the Sonne, to replenish vs, and many such matters so couered and closed vnder figures and shadowes vnto them, as could scarce then be perceiued, which be all now without any strange colours of darke shadowes plainly and plentifully ministred vnto vs. Therefore hearing or reading these words. I am the Lord thy God, which brought thee out of the land of Egypt, out of the house of bondage; Know that the eternall God, speaketh vnto thee, O mortall man, which walk by thine owne corrupt nature a child of wrath, couered and kept in darknesse to serue in sinne vnder Sathan, and art now from thence by Gods mercy and grace deliuered and brought into

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the houſehold of God as a Citizen with Saintes to ſerue God in ſuch holineſſe and righteouſneſſe as is acceptable afore him all the daies of thy life. For hée is the Lord that hath all power and authoritie. Hé is thy God, that is, all gracious goodneſſe with exceéding loue and fauour vnto thee, which ſaith,

Thou ſhalt haue none other Gods but me.

Thou deliuered out of darkneſſe of ſinne and danger of damnation, to walke by the light of the trueth in the way of righteouſneſſe vnto eternall ſaluation: ſhalt haue, ſhalt honour or ſerue, beléeue or confeſſe, with praier, thanks or praiſe no other Gods, which be all idols, falſe formes and faſhions of creatures craftily counterfaited by diuelliſh illuſion in mans imagination, ſo that thou ſhalt not take any ſuch vanity to be thy God: but me, which am indeede of perfect and infinite being and power, goodneſſe and glory, euen I onely am a liuing God, and all others be no Gods, but vaine Idols and wicked diuels. Therefore I giue thee this commaundement as a doctrine

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and charge, for thee to flye from all euils, dangers, and damnation comming by them, that thou mayest haue all good things with life and saluation onely of me.

Thou shalt not make vnto thy selfe any grauen Image, nor the likenesse of any thing that is in heauen aboue, or in earth beneath, nor in the water vnder the earth. Thou shalt not bow downe to them, nor worship them. For I the Lord thy God am a iealous God, and visite the sinne of the Fathers vpon the children, vnto the third and fourth generation of them that hate mee, and shew mercie vnto thousands in them that loue me, and keepe my commandements.

Thou, created and made by the infinite wisedome and goodnesse of God like vnto his image and likenesse truely indeed: shalt not make vnto thy selfe, shalt not deuise or abuse by the inuention and phantasie of man falsely framing in imagination any grauen image, nor the likenesse of any thing, any resemblance of creatures counterfeited through

through caruings or colours in any matter, place or time. Thou shalt not bow downe to them nor worship them, thou being the liuely image of God, created by Gods wisdome vnto Gods glorie, shalt not submit thy selfe to honour or reuerence counterfeited creatures carued or coloured by the craft of man, to satisfie the foolish fantasie of man, vnder pretence or purpose to honour God, in preferring the deuise of man vnto the wisedome of God, and a counterfeited resembling of a corruptible creature vnto the liuely Image of the eternall God. For I the Lord thy God, the maker and louer of all thinges truly created and made, and specially of thee O man, as most like vnto me and best beloued of mee, am a ielous God, am grieuously offended when as my beautifull Image and amiable creatures bee shamefully abused by thy foule fashioned fantasies. For albeit in thine owne conceit thine owne worke seemeth fairer vnto the, yet indeede and truth afore my face, farre fouler is that fashion of an eye which is without all sight, than that which is much bleared: and likewise that forme or figure of face and bodie, which hath no life, no feeling, nor no

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sence, is farre fouler and worse than that which is full of all sickneſſe and sores. Thy idols which haue eyes and see not, eares and heare not, be nothing like vnto my creatures, which séeme as they bee, and bee as they seeme, in forme and substance true and perfect. Therefore I visite the sinne, I reuenge and punish the sinne of the Fathers vpon the children, proceéding from the elders in their successours, vnto the third and fourth generation of them that hate me, when as the elders deuise and giue, and their successours take and follow occasion and example of sinne against mee, especially when as they so disdaine mine honour, abuse mine Image, and corrupt my creature, as proueth plainely that they hate me, and deserue that I should so punish them: and shew mercie in thousands, and bestow my mercie in forgiuing the faults, and bearing with the infirmities of very many in long succession, of them that loue me, liking and allowing in their hearts all my workes better than any of their owne deuises, and keepe my commaundements, alwaies readie and willing to doe, or not to doe, any thing as they may bee taught and bidden of me. Where-

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fore O mortall man, sayeth the eternall, God concerning imagerie, in the which by caruing and colouring is more noysome poyson of counterfeite corruption, then auaileable profit of true representation of my good creatures purely and plentifully made and placed euery where by me, vnto my honour and glory, and vnto thy comfort and commoditie, if thou doe loue and not hate me, if thou wouldest escape vengeance and purchase mercy of me, take heede and beware that thou do not follow any subtile reason, craftie inuention, or common custome contrarie vnto this my commaundement.

Thou shalt not take the name of the Lord thy God in vaine. For the Lord will not holde him guiltlesse that taketh his name in vaine.

O man lacking light and voide of knowledge, the Lord thy God that can be resembled by nothing, nor named by any word according vnto the worthinesse of his glorious Maiestie: and yet will by many words

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and workes notifie himselfe vnto thée as is for thy capacitie and commoditie, hee commandeth and teacheth thée, with such reuerent diligence to hearken vnto his word and regard his works, and such his ordinary meanes as may make continue and increase in thee vnfained feare and loue of him, by true knowledge and remembrãce of him. Wherfore, Thou shalt not take in vaine, without increase of honour vnto him and comfort vnto thée his name, in any of his words or works, especially his holy Scriptures, and godly Sacraments. For the Lord God, which by his word and works, doth declare and witnesse sufficiently vnto all men any truth, will not hold him guiltlesse, will not iudge him out of fault, or suffer him to escape vnplagued, that taketh his name in vain, that taketh and abuseth his holy word, good creature, or blessed ordinance, to couer or confirme any lies or vanities, or else refuseth and neglecteth the same, as not necessarie and sufficient to teach, trie, and witnesse any godly truth and veritie, so as is most vnto Gods honour and glory, and best for mans comfort & commoditie. Therefore O man being of thy self a shameful liar, and

yet by Gods grace called and ordained vnto the knowledge and witnesse of God, and of his truth vnto his glory, and thy comfort with dread, loue and reuerence, to bring and keepe the knowledg of God and his truth amongst men, thou shalt search in the holy Scriptures, desire of God in faithfull prayers, and declare, and witnesse in time expedient the truth of God in the name of God. For vpon all such as beléeue blind Prophecies, or arrogant Astronomers, that call vpon diuels in coniuring, or that abuse the name of God in swearing, or that fearing to professe the truth, haue hope in dissembling and lying, will God be reuenged, when as they by strong illusion wrought by the subtiltie of Sathan, be wonderfully deceiued, to be worthily plagued and damned, because they would not receiue the loue of the truth, that they might be saued.

Remember that thou keepe holy the sabboth day: sixe daies shalt thou labour and do all that thou hast to doe, but the seuenth is the sabboth of the Lord thy God. In it thou shalt doe no manner of worke, thou and thy sonne, and thy daugh-

daughter, and thy man seruant, and thy maid seruant, & thy cattell, and the stranger that is within thy gates: For in sixe daies the Lord made heauen and earth, the sea all that in them is, and rested the seuenth day: wherefore the Lord blessed the seuenth day and hallowed it.

O man banished out of pleasant Paradise for thy sinne, vnto painful penance vpon earth, to eate there thy bread in the sweat of thy face, all the daies of thy life, and yet by the grace of God hauing prouided and granted vnto thee for relefe, and release, a holy Sabboth of solace in the Lord thy God, now in all trauell and labours duly seruing thine owne necessitie, thou maist and shouldest feele chearefull comfort in mindfull remembrance of keeping a holy Sabboth vnto Gods glory. And as the last day and end of the weeke was the Sabboth of the Iewes: so after all trauell and labours in this life to be ended by death, beginneth rest and quietnesse in the Lord eternally to continue without any end or feare of death: and in euery Christian congregation certaine times be appointed for all men to cease from bo-

dily labours that they may with more quietnesse of minde receiue more spirituall comfort: yea and euery man priuately hath many iust occasions of some rest and quietnesse, after his labours and businesse. Seeing therfore that all painfull labours pertaine vnto penance deserued by sinne of man, and all comfortable rests be gracious gifts of Gods goodnesse vnto the relefe & release of mans miseries. Remember that thou keepe holy the Sabboth day, in thy painfull labours, thou shalt continue, cheere, and refresh thy selfe with comfortable remembrãce of godly rest and quietnesse. For sixe daies shalt thou labour, and do all that thou hast to do, thou shalt with good courage in any labors to discharge thy dutie continue at all times, but the seuenth day is the Sabboth of the Lord thy God, but then when as by any death, any common ordinance, or by some singular and peculiar occasion thou shalt of God be dimissed from bodily businesse vnto spirituall rest and quietnes, which time at the last day of the wæke and the end of all thy workes and businesse, thou shalt euer kæpe holy, euer reserue and referre wholly vnto the Lord thy God: In it thou shalt doe no manner of worke,

then

then shalt thou not be troubled with worldly affairs, or bodily busines, but receiuing comfort & consolation of the Lord, render thanks and praise with ioy & gladnesse of mind: for in remembring to mortifie thy flesh with bodily labours vpon the worke daies, thy mind shall not be wearied, but well disposed vnto all charitable exercises & godly meditations vpon the holy day, vpon the day & time granted and giuen of God vnto thee, that then thou refreshing thy mind in quiet godly meditation, shouldest not burthen thy bodie, or cumber thy conscience with worldly care or buānesse, then shalt thou leaue of all such labours, thou and thy sonne, & thy daughter, and thy man seruant, & thy maid seruant, & thy cattell, and the stranger that is within thy gates, as all that belongeth vnto thee, were made partakers of punishmēt, when as thou was put to do penāce for sin, so shal they all haue their part & portiō of this rest, graciously giuen to thy recreation & renouatiō. For in six daies the Lord made heauen & earth, the sea & al that in them is, for the Lord that made al things, appointed all other times for necessary works, and rested the 7 day: shewing by example ỹ a pleasāt rest shuld remain after ỹ end of time

consumed in labours. Wherefore the Lord blessed the seuenth day & hallowed it. Wherefore O man, the Lord God hath blessed the time of his rest from thy labours, with most pleasant blessings vnto all creatures, and hallowed it in most acceptable seruice vnto himselfe. Wherefore thou remembring with diligence the dispatch of all worldly workes in due time, to keepe all thy rest euer wholly and holy vnto the Lord, shalt most and best praise God, please other, and comfort thine owne conscience, according as thou hast heere example and commandement of the Lord God.

Honour thy father and thy mother, that thy daies may bee long in the land which the Lord thy God giueth thee.

Because thou art a child of such folly and frailnesse, that thou canst not sufficiently prouide for thy selfe, nor charitably liue in order and keepe company with other, but by the fatherly protection and prouision of such as I the Lord thy God of fatherly affection towards thee, haue placed in authoritie ouer thee. Therefore thou shalt with all louing obedience and due paiments honoring

honoring them, obey and glorifie me, that thy daies may be long, that thou maist continue with comfort, vnder the protection of them whose hearts alwaies be in the hands of the Lord, to maintaine and direct that power and authoritie which they haue of the Lord, euer to correct, punish, or destroy euill doers, and to cherish, reward, and defend them that do well. In the land which the Lord thy God giueth thee: In place or in places which the Lord God of louing fauour towards the will euer prouide: so as hee foreseeth and knoweth shall be most meete and expedient for thée.

Thou shalt do no murther.

Thou thy self being a man, shalt in no wise by thought, word, or deed commit any such euill, as is in any wise hurtfull vnto the life of man, for the hurt of mans life, is the shedding of mans bloud: and ỹ shedding of mans bloud vpon earth, crieth vnto God for vengeance to fall from heauen: and God which searcheth the hart, seeth all that lieth lurking in the mind: so that if there be in thy heart any hate of thy brother, thou art afore God a murtherer: yea he is the cause of the death of man afore God, that lacketh loue to saue the

life of man vpon earth. Therefore that thou maist keepe thy hands cleane frō shedding of innocent bloud, & not be the causer & prouoker of vengeance to fall from heauen vpon earth, thou shalt do or wish nothing that is euill vnto any man, but all that is good to the vttermost of thy power vnto euery man, according vnto the meaning of this commandement, giuen of God vnto man, for the preseruation of man.

Thou shal not commit adultery.

Thou whom God hath created like vnto his pure Image, and vnto whom hee hath made a felow helper in like forme, to be coupled together in honourable matrimonie, for the godly continuance of thy kind in succession, shalt either keepe thy selfe chast in pure virginitie, or else in sanctified matrimonie liue with thy yoake-fellow onely: so that no filthy lust in thy hart, loke of thine eye, or gesture in any part of thy bodie defile thy flesh with adultery, with any maner of corruptiō contraris vnto the pureues of godly matrimony. For all filthy lust cōming of that séed which God hath created in nature, & sanctified in wedlock, vnto ỹ increase of mankind, when as it is not disposed and vsed in the holinesse

lineſſe of matrimonie, vnto the bleſſing of ſucceſſion, then doth it vnnaturally and vngodly defile, delude, and driue bodie and minde of man to abuſe, refuſe, and breake godly wedlocke vnto the corruption, curſe, and perdition of man, his ſeede, and ſucceſſion. Therefore thou ſhalt auoide all ſuch vnnaturalneſſe, ſuch vngodlineſſe, and ſuch corruption, curſe, and perdition, and kéepe thy ſelfe pure in ſpirit, in ſoule, and bodie, if thou keepe this commaundement duly.

Thou ſhalt not ſteale.

Thou hauing of Gods gracious gift bodie and ſoule, which by reaſon of Gods plentifull prouiſion, can neuer bee vtterly deſtitute of any thing neceſſarie, ſhalt by no craft or crueltie, kéepe or conuay from any man any thing that is his, according to law and equitie, or that ſhould ſerue vnto his comfort or releefe, according to godly charitie. For as God the onely Lord ouer all, hath diſpoſed & giuen vnto all, ſeeing & prouiding beſt for euery man his neceſſitie, ſo ſhould euery man bée beſt content to yéeld him-

himselfe vnto Gods Ordinance and prouidence, not willing, nor seeking any profit or pleasure vnto himselfe, by breaking the ordinance, and refusing the prouidence of God, in getting any thing vncharitably from man. Therefore to auoide the danger of despising Gods Ordinance and prouidence, and to liue in the law of loue and charitie, thou art charged and taught by this commaundement, not vnlawfully to take from any man any thing that hee hath of his owne, nor vncharitably to keepe from him any thing that he needeth of thine.

Thou shalt not beare false witnesse against thy neighbour.

Thou hauing a tongue, and other meanes to witnesse the truth, vnto the honour of GOD and profit of men, shalt by no manner of meanes, denie the truth, or forge lies, which is alwaies a dishonouring of God, with danger and damage vnto man. For as God is the authour of all truth, and the Diuell the father of all lies: so all examinations of truths, and occasions of lies, be trials causing the children of God,

and

and of the Diuell, to confesse and vtter the willes and workes of their fathers. Therefore that thou maiest shew thy selfe a childe of God, and not of the Diuell, thou shalt neuer make or maintaine any lies, but euer confesse and confirme any truth as shal bee expedient for thy neighbour, And note that all blind prophesies, all forged lies, all false reports, and vntrue tydings, all fained flatteries, and enuious slanders, and all vncharitable dissembling or deceitfull counterfeiting of any thing be diuelish contrarings of Gods truth, against thy neighbour, against that dutie, which thou owest of charitie vnto thy neighbour.

Thou shalt not couet thy neighbours house, thou shalt not couet thy neighbours wife, nor his seruant, nor his maide, nor his oxe, nor his asse, nor any thing that is his.

Thou walking afore the face of God, whose eyes behold all secrets, euen in the bottome of thy heart, shalt not couet, shalt not will or wish, thy neighbours house, any possession

possession of person, lands or goods, which is thy neighbours, to be thine, nor any thing that is his, nor any thing to be thine which is giuen of God not vnto thee, but vnto him. Yea the profit, or pleasure of any thing that is thy neighbours, shall not stirre vp in thee a lust to haue it thy selfe: but rather any lacke or neede that thou maiest see in thy neighbour shall make thee to helpe him if thou bee able, and euer moue thee hartily to pray and desire of God all goodnes vnto him, euen as vnto thy selfe, according to the law of loue and perfection.

CHAP. IIII.

The lawfull vsing of the law is to force men by feare of their owne deseruings, to flie vnto Christ in the comfortable light of the Gospell.

FOR GOD which of his goodnesse did make thee perfect and pure in thy creation, doth now by his righteous law require of thee such holinesse and perfection, as is accor-

according vnto that integritie, which thou then receiuedst of his Maiestie. And also he promiseth blessings and life vnto the keepers, and threatneth cursings and death vnto the breakers of this his righteous, good, and perfit law. Therefore considering and comparing thine owne habilitie and obedience, with the righteousnesse and equitie of this law, thou maist in it as in a glasse afore the Maiestie of God, vnder blessings and cursings, betwixt life and death, see euidently thy face, and case, thy conuersation, state, and condition.

But if thou leaue loking into this law, and follow the flatterie of thine owne fantasie, thou shalt deceiue thy selfe dangerously, not onely in negligence, but also in labouring to confesse thy selfe afore God duly. For as the Pharisie that compared himselfe with the Publican, so thou in giuing thanks vnto God for all that thou thinkest good in thy selfe, and being bold to preferre thy selfe to some other, for the euils which thou knowest in them, shalt so deserue to depart lesse iustified, and further from the fauour of God, and loue of thy neighbour: for the more that thou doest compare thine owne wel-

weldoings, with the euill doings of other, the lesse shalt thou dispose and submit thy selfe, to receiue mercie of God, and to beare the infirmities of thy brother.

But when as thou doest examine thine owne conscience and iudge thine owne dædes, by the law of God, afore the face of God, then shalt thou find such euils inwardly, as shall giue the great occasion to bee so earnestly occupied in reforming thy selfe that outwardly thou canst not behold either to glorie in thy selfe, or to iudge any other.

They which haue not the right vse of the Law, can haue no true knowledge of sinne, but thou that wilt iudge thy selfe by the Law, shalt feele what is in thy selfe against the Law.

For if thou doe not find thy selfe guiltie in hauing any strange God, yet shalt thou finde many and great faultes in thy selfe against the first commaundement, so often as thou doest consider and remember that thou doest not perfectly with all thy heart, with all thy minde, and with all thy might, Loue, Reuerence, Feare, Trust, Praise, and confesse the Eternall liuing GOD

as

as thy only Lord and God.

And thou neuer honour, nor make any Image in any matter carued or painted, yet so oft as thou doest imagine the diuinitie of God vnder any forme or fashion in thy minde, and imagination, thou makest such kind of imagerie, as is by the second commanndement forbidden vnto the. Yea and so oft as thou makest or takest any Image carued or painted, to bee like vnto Christ God and man, so oft thou presumest to liken the foulest abhomination in the world, vnto him that is most glorious in estimation afore God, for man being a lyar maketh and taketh an Image that hath eyes and seeth not, eares and heareth not, as though it were like vnto Christ Iesus: but Gods word which is truth, witnesseth that all such Images bee not like vnto Christ, but vnto Idolaters which make them, and put their trust in them. Undoubtedly there is no true knowledge of Christ learned of Gods word, but a false Idoll of Christ forged by imagination in the heartes of them, that can bee content to say that Christ their Sauiour is like vnto any such vile thinges. And also in imagerie of other things, many men doe much

much offend, in esteeming more the vaine counterfeit made by man, than the good creature made by God.

Also negligently to heare or reade the word and name of God, or to pray without deuotion: Yea not to heare, reade and confesse God and his truth, with reuerence, diligence, praise, thankes, and prayer, so oft as thou maist haue occasion, is condemned by the third commaundement, which requireth honour due vnto Gods name.

The fourth commaundement requireth perfit diligence in all due labours, and a minde neuer wearied, but alwayes delighted with godly meditations: so as any man may thereby euer find himselfe faultie, both in labour, and rest.

Then doth a man breake the fift commaundement, when as hee doth not with all earnest diligence and louing obedience, obey and maintaine all good orders among men.

Thou sinnest against the fift as a murtherer, if thou suffer a neighbour vncharitably to perish, when as it is in thy power to releeue him.

Thou art guiltie as an adulterous person,

son, against the seuenth commaundement, so oft as any filthie lust doth inflame thy flesh, And if thy filthie lust bee satisfied in any abuse of naturall seed, then is thy sinne not only a vile corruption of nature, but also a Sodomiticall abhomination contrarie vnto nature.

If thou liue in idlenesse vpon other mens labours, or doe not get righteously and bestow charitably, so much knowledge and comfort, meates, money, and all manner of goods, as thou may be able by all honest, and godly wayes, thou art then iudged a theefe by the eight commaundement.

If thou make any manner of lies, or but faintly and vnfaithfully defend thy neighbours truth, and honestie, thou art condemned of false witnesse against thy neighbour, in the ninth commaundement.

Finally if in consideration of thy necessitie, thou doe not only desire and take as sufficient of Gods plentie prouided vnto thee, but in seeing any thing faire or good pertaining vnto thy neighbour, doest couet the profit, or pleasure, propertie or possession of the same from him vnto thée, then doest thou offend afore God against man. Yea euerie

such lust lying in thy heart may bee perceiued by the tenth commaundement to bee sinne, albeit so secret, that Paul saith hee should not haue knowne it, but by this commaundement which saith, Thou shalt not couet.

Surely such knowledge of sinne commeth by this Law, that when as any man in his owne conscience afore the face of God, will truely measure by the line of this law, how farre he is fallen from the righteousnes acceptable vnto God, into sinne abhominably offending God, then shall hee perceiue that through the infirmity of his owne flesh, hee doth fall so farre from all power of frée will, from all habilitie to performe fully his dutie vnto God, that in himselfe he can haue no hope to escape the rigor of the Law, the letter of the Law which killeth, curseth, and condemneth all faults, infirmities and imperfections in man, vnto whom God did giue in creation both pureneſſe and perfection.

Therefore as in him that presumeth to bee iustified by his dedes in doing of this Law, any impureneſſe and imperfection is worthily condemned by the righteousnes con-

contained in the Law: so contrariwise vnto him that feeleth and with faith in Christ confesseth his owne faults and infirmities, all horrible sinnes, and grieuous crimes shall bee graciously pardoned, through the mercifull pittie of the Lord ouer the Law.

So is the Law a tutor or Schoolemaister, teaching man what hee oweth of dutie, and forcing him to flie vnto the promise of God in Christ for mercie. They therefore vse the Law lawfully, which learne by it to know what man ought to doe, and performe of duty, and so be made meete and desirous to heare the glad tydings of the Gospell of Christ, in whom God both promise and performe vnto man all things freely. For the Law sheweth vnto man death, and damnation in all his owne deedes, and the Gospell alloureth man vnto assurance of saluation in Christs merits.

So Adam in Paradise being brought vnto a perceiuing and feeling of his owne sinfull miseries through the Law and commaundement, was by the glad tydings of the Gospell, by the promise in the seede of the woman to breake the head of the Serpent, comforted and called to come by faith

in Christ forth of his owne miseries vnto Gods mercies.

So the Israelites in wildernesse, immediately after their grieuous idolatrie vnto the golden Calfe, being brought vnder feare of the Law, vnto a feeling of themselues, were recouered with comfort in the promise of a Prophet, to bee raised vp of God vnto them, of their brethren. And continually all the dayes of Iosua, the iudges, and the Kings, and so forth, so oft as by any plagues, preachings and threatnings of the Law, they were brought vnto true feeling and confessing of themselues and their owne faultes, they euer learned to flie vnto Gods promises, and to finde recoueris in his mercies: but when as they followed their owne fantasies flattering themselues, then did they continually fall from euill vnto worse sins, and sorrowes, miseries and mischiefes. For in continuance of times and lacke of grace, they lost Iudges, Kinges, and good Gouernours of theire owne vtterly, they and their Countrie were brought in subiection to serue vnto strangers. Their Temple, Gods house made to bee replenished with riches of godlinesse, was turned into

a denne of théeues, which did rob God of his honour, and Gods people of much riches, and of all manner of godlinesse: and in the place of godly Priestes, and true Prophets, false flatterers, and ambitious Prelates, did by many meanes draw men from God, vnto their traditions, to labour in conscience, vnder vntollerable burdens. Wherefore, as aforetime God had by the crueltie of Pharao driuen them out of Egipt, to bee allured, and lead by meeke Moses toward the Land of Promise, so then at that time did God driue them by those euils from seruing vnder the letter of the Law, which killeth, to bee called by Christ at his comming, vnto the libertie of the Gospell, which by the spirit quickneth. So all things that be done in the world and truely written in holy Scriptures pertaining vnto the Law and the Gospell, serue to declare and witnesse, that all men bee sinners, and all their déedes deserue damnation, and that God in many thinges sheweth mercie vnto all men, and that he also giueth aboundance of mercie, and grace, vnto so many as beléeue his promise made vnto them in Christ Iesus.

CHAP.

God by the Ministrie of the Gospell teacheth men to beleeue indeed: the Diuell by common custome teacherh men to say only that they beleeue.

THE Lord God in Christ did reconcile the world vnto himselfe, not charging men with their sinnes, but offering vnto them his mercies. And Christ by his comming and suffering hath abolished all figures and shadowes of sacrifices and Ceremonies, ouercomming in deede sinne, death and damnation, and ascending boldly vp into heauen, hath sent downe the holy Ghost to beare witnesse and worke with the Preachers of his Gospell vpon earth, which as faithfull messengers of the Lord earnestly exhort and humbly beseech men in Christ that they would bee reconciled vnto God. Wherefore now after sufficient experience, and triall of all things, and vtter abolishment of such as now might be euill or vn-

pro-

profitable, God the Father of mercie and pittie, through the merits and meanes of Christ his sonne, by the power and presence of the holy Ghost, euer working and witnessing with the Ministers of the Gospell, doth so moue and dispose, purifie and sanctifie the hearts and mindes of men, as teacheth and causeth them by faith to flie dangers of damnation deserued by their owne deeds, vnto assurance of saluation in Christs merits.

They be taught to beléeue in God, by the Sonne, the Spirit, the Word, and messengers of God.

I doe not meane that they be taught, only to say, I beléeue as the Church doth, or only to say the summe of a good beléefe in an vnknowne language, but that as God by the Minister of his word and power of his Spirit teacheth so their hearts and mindes conceiue, their mouths confesse, and the fruits of their charitable workes bée agréeable in such wise, as euery one of them most truely and comfortablie doth thinke, and may say with the holy Catholike Church,

I beleeue in God the Father Almightie, maker

maker of Heauen and earth.

I which was by nature a child of wrath, borne and liuing in sinne vnder Sathan, in the Kingdome of darknesse, now of grace through the holy Ghost, by the immortall seede of Gods word, being new begotten, and new borne vnto the Kingdome of God, Doe beleeue as certainely as of most sure ground, and as throughly as of best triall and experience, I doe know and trust in God the Father Almightie, that God which is all goodnesse in himselfe, hath of his Fatherly loue, and Almightie power, made me his good creature, and deare childe, so that he will for euer bee a gratious God and louing Father vnto me, which is the maker of Heauen and Earth, which hath created, and made, and doth rule and order, all things in Heauen and Earth vnto his honour, and glorie, and vnto my comfort and commoditie. For as he being the Lord ouer all, hath declared himselfe to bee a Father vnto mee, by his promise, so I am sure of the inheritance of all, being his childe by faith.

And in Iesus Christ, his only Sonne, our Lord.

I

I haue good knowledge by sure trust in Iesus the Sauiour of his people from their sinnes, that I shall be saued from my sin, and from all euils through Christ the annointed King, Priest, and Prophet, that I shall be Christian, that I shall be annointed with grace of Christs Spirit, to be partaker of the kingly Priesthood, and godly wisdome of Christ, that in such holinesse, righteousnesse, and godlinesse as is acceptable afore him, I may offer the sacrifice of my selfe, in seruing him all the daies of my life, and haue the crowne of glory, with him in his kingdome, in the kingdome vnto the which hee hath redeemed vs, that is of nature and substance vnto God his onely sonne, making vs his brethrē and Gods children by grace and adoption, so that we must take him to be our Lord, obeying the authoritie, learning the doctrine, & following the exāple of him, as of our only gouernour, Schoolemaster & Pastor.

Which was conceiued by the holy Ghost, borne of the Virgin Mary.

Which in taking by the holy Ghost (of a pure virgine) our flesh vpon him, hath purified vs from our sinnes, to be sanctified in his righteousnesse.

Which

Which suffered vnder Pontius Pilate.

Suffered vnder a Iudge the iudgement of death due for our sinnes, to purchase for vs of God his father, the reward of his righteousnesse, and to giue vs example and grace to follow his obedience.

He was crucified.

Bearing the curse of the law to get and giue vnto vs the blessing of grace, he

Died, and was buried.

So that now our bodies and minds with him should bee mortified and buried from sinne, and not die and be damned in sinne. For he

Descended into hell.

He suffered all extremitie, that we should suffer no more than wee might bee able to beare, and that no paines nor punishment for sinnes, should be plagues of vengeance to destroy vs, but rather corrections of fatherly loue to amend vs.

The third day he rose againe from the dead.

The

The day and time appointed and afore
shewed with victory ouer hell, death, and
damnatiõ, he rising from the dead, did make
death a readie and spedie passage for vs vn-
to life, teaching and strengthening vs, to rise
forth of sinne, and walke in newnesse of life,
after him that

Ascended into heauen, and sitteth on the right hand of God the Father Almightie.

And like as the Sunne at midday, so he
in bodily presence lift vp from the earth in-
to heauen, there in glory of Gods maiestie
abiding, doth from thence shine, and shew
his vertue and godnesse by the power of his
spirit most presently, and comfortably, vnto
all creatures in euery place vpon the earth,
as he ascended bodily into heauen to reple-
nish all things, euen so in the whole bodie

From thence he shall come to iudge the quicke and the dead.

From heauen whither as he did ascend,
in the sight of his Disciples, so from thence
in the sight of all men, shall he come, not
onely in spirit and power (as he is at all
times

times in all places) but also in his bodie glorified with maiestie as he is now in heauen, and shall not come from thence, vntill the last day when as all men both dead afore, and liuing then shalbe changed in the twinkling of an eye, from mortalitie vnto such state as shall euer continue, either in hell or in heauen, according to the righteous iudgement of Christ, in the which he shall declare and take all vs that be vnfained Christians to be the blessed children and heires of God, with him in that kingdome which could neuer by any works, or merits of any man haue bin deserued or purchased, but only in Christ vnto Christians, of the only gracious goodnes of God, hath for euer bin prepared.

I beleeue in the holy Ghost.

I haue knowledge with sure hope in the holy spirit of God, equal with the father and the Sonne, procéding from the Father and the son, to sanctifie and beautifie Christs Church, that I shall be sanctified from all sinnes, and indued with all good gifts of grace, as God séeth is most necessarie, and expedient for me, to edifie and not to destroy. Yea I beléeue that by him all good creatures

creatures be sanctified, and made holy vnto all godly men, & that without him there can be no holinesse, nor nothing holy vnto any man. For it is onely the holy Ghost, in the heart and mind of man, that sanctifieth, that maketh, and keepeth pure and holy.

The holy Catholicke Church.

I know and thinke assuredly, that I and all Christians, be one Church, one congregation, in such vnitie of liuely faith, which worketh by charity, as doth euer keep vs together as members of one bodie in Christ, although we be farre a sunder by reason of diuers times and places in the world, & by the holy Spirit, Word, and Sacraments of God in this Church, is such holinesse as doth euer striue and preuaile against vngodlinesse, such holinesse as is the continuall purging of men from their sinnes, to furnish and garnish them with godly righteousnesse in Christ. This Church or congregation is so Catholicke, so made one of many, so made one mysticall body in Christ of many men in all places, as is one mans naturall body of diuers members, euery one seuerally hauing

their

their owne places and proportions, and all together ioyned accordingly in one bodie of one person.

And so, the communion of Saints.

The vnitie of them that be sanctified, redéemed, and deliuered from the seruice of the diuell, the flesh, and the world to glorifie God in holinesse, and righteousnesse, is, by Christ, and in Christ a common comfort and commoditie vnto all them, of euerie thing that is good or profitable vnto any of them, which although many times they can not be seene, and perceiued of worldly men, nor well knowne one vnto another, yet being all of one faith, be euer altogether afore God in one minde as members of one body: to haue communion, comfort and commoditie euery one with all other in Christ their head. And as it was said, they haue Moses and the Prophets, let them heare them: so haue we alwaies in this holy Catholicke Church the foundation of the Prophets, and Apostles, Christ being the head corner stone, albeit not their persons in bodily presence, yet their examples of liuing, and truth of doctrine in their writings, so that euer

therein

therein we may see and perceiue that face and fashion of the holy Catholicke Church, which God hath ordained, to be so shewed, as most expedient and sufficient vnto all men, at all times, in all places.

The remission of sinnes.

In this Church of Christ, and company of Saints, I know and receiue freely by faith forgiuenesse of sinnes, which be so great and grieuous debts, as do deserue death & damnation: and as the least of them could neuer haue bene discharged, but only by the precious passion and oblation of Christ once for all.

The resurrection of the bodie.

I know and looke that our bodies by sinne of man, deseruing death to decay in corruption, shall by the might and merits of Christ by raised to receiue glory and immortalitie.

And life euerlasting.

And finally that bodies and soules in ioy and glory, shal liue for euer in the kingdome of God, when as we shall receiue our inheritance with Christ, in whom according vn-

to

to Gods promises and our faith, all these things be most sure and certane, that is to say Amen. So be it.

NOw thus beléeuing and comparing the kingdome of heauen with the pleasures of Paradise, and the holinesse of regeneration with the pureneſſe of creation, I finde and féele how that I do get more, and better by faith in Christ, than that which I did loose sinne in Adam. Yea I haue a good vnderstanding and comfortable experience, how that God hath concluded all men vnder sinne, to be mercifull vnto all, how that the Scripture truly describing and declaring the righteousenesse of God, and the sinfulnes of man, hath concluded al men vnder their owne sins, that righteousnesse which commeth of the faith of Christ, might be giuen vnto the beléeuers: how that through the righteousnesse of the law, & infirmities of mans flesh God doth make great abundance of sin to appeare in all mens déeds and deseruings that more abundance of grace might be granted & giuen by the merits of Christ vnto all that receiue & beleeue the Gospell. O blessed be God for ỹ gift of this beliefe, by

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the which he maketh the losse of the plea-
sures of Paradise through mans sin, to serue
vnto the inheritance of the kingdome of hea-
uen by Gods grace. And the sinfull sores
in mans conscience to be comfortable signes
and tokens of sauing health by Christs Phi-
sicke and medicines. And all daungers,
plagues, and vengeance for sin in the world
to driue men to assurance of health & wealth
by faith in the Lord.

There can nothing be so sure and certain
as this faith, which commeth by hearing of
Gods word, which is the worke of Gods
Spirit, which is confirmed by the life, doc-
trine, and death of all that euer were Pro-
phets, Apostles, Euangelists, and Martyrs
to teach and witnesse Gods truth. For this
faith is not onely a knowledge of the grace,
mercy & goodnesse of God, but also an assu-
rance of ỹ same vnto mans selfe by the word
and spirit of God. So that it is the ground-
worke and stay of all good hope, the argu-
ment and euidence of all such mysteries, as
be hid, and couered from worldlings, to be
reserued and reuealed only vnto Gods chil-
dren. Therefore any man may easily learne
to speak these words, but the goodnes of God

towards man by these words signified, is such, as cannot be known or perceived of the which be of blood, or of the will of the flesh, or of the wil of man, but onely of them which be borne of God, which be priuiledged by Christ to be the children of God. For this beliefe is not of the freewell of man, but of the holy Spirit of God, not by keeping customes or traditions of men, but by hearing the word of God, by hearing or reading the glad tidings of the Gospell, in such sort as cannot be reuealed, but onely in Christ of the heauenly father, by the holy Ghost, vnto Gods children.

The blind eyes of witty worldlings, in seeking for worldly wealth, and contemning Gods word, can see, and finde in deede nothing but the wrath and vengeance of God in all things, and especially in sickneſſe, plagues, warres, and losse of any lands or goods: but the cleare eyes of faithfull Christians, by the light of the Gospell, seeking the kingdome of God, and the righteousneſſe thereof, in all things, and especially in losse of goods, or suffering any paines, do euer see the mercifull pitie, and tender loue of their heauenly father alwaies

waies képing them vnder the rod of correction, and the crosse of persecution as his most deare children.

All Jewish persons will haue such a Messias, as shall make them Princes and Prelates in a worldly kingdome: faithfull Christians haue the Sonne of God their Lord and Sauiour, which hath bought & brought them from this world, to be a holy people and kingly Priesthod, vnto God in his heauenly Hierusalem.

The crosse, the passion and death of Christ is an offence vnto all such, as be delighted and drowned in Jewish ceremonies and superstition, and a foolishnesse vnto such as glory in grékish learning and wisedome: but for all faithful Christians which beléeue the Gospell of the same crosse, death, & passion, it is the power of God vnto their euerlasting rest and saluation.

Grosse idolaters doe boldly and blindly imagine a presence of God in imagerie, or vnder the forme of some manner of bodie, to be kept and honoured of them, according vnto their phantasie: but the cleare light of ỹ Gospel, doth euidently vnto the faithful shew Emanuel, hint which is God with vs, so that

they most comfortably see by faith, Christ God and man, so in his naturall bodie glorified in heauen, that in power of his spirit, with the ministers of his word, and members of his mysticall bodie vpon earth, he is alwaies present amongst men, bestowing such gifts of his grace vpon them, and receiuing such honor, thanks, and seruice of them as may be most for his honour and glory, and their comfort and commoditie.

Voluptuous Epicures be alwaies weary of the time present, and void of all good hope of that which is to come: but faithfull Christians chearfully bestow their time in honest godly studie, labours, and exercise, with most comfortable hope and desire of Christ to come in maiestie, to receiue them into his eternall ioy and glorie.

Coniurers and charmers doe imagine such a vertue to be in their words and waters, circles, and crosses, breathings and blessings, as should powre abundance of holinesse, into any thing which pleaseth them, yea as could force the diuell from hell, and God from heauen, to appeare vnder some likenesse presently vnto them: faithfull Christians by Gods word do learne & know

how

how that the holy Ghost by faith in Christ, doth purge mens harts from all vngodlines, and replenish them with such gracious goodnesse as sanctifieth them and all things, as causeth them with all manner of Gods good creatures, euer to serue God in holinesse and righteousnesse, without any presumption or desire to coniure eyther God or the Diuell.

Superstitious hypocrites, can see no face of that Church which they wil cleaue vnto, but in solemne shew of ceremonies, and pompe of Prelates: faithfull Christians do euidently see in the holy Scriptures, such a foundation of Prophets and Apostles ioyned vnto Christ the head corner stone, as is most necessary, commodious, and sufficient for them, in faith, doctrine, and conuersation, to be framed, ioyned and made members and partes agreeable vnto that head and foundation. They see by faith that face of Christs Church, which God by his word hath shewed to the faithfull.

Desperate persons can neuer trust, nor desire of God forgiuenesse of sinnes, resurrection of their bodies, nor life euerlasting. But faithfull Christians, by glad tidings

of the Gospell, be taught and encouraged, to desire and beleeue that their sinnes shall be vtterly abolished, their bodies from corruption and death changed and raised, that they themselues vnto the Image of God in Christ reformed, may in life euerlasting with Christ be glorifyed.

For in the light of the Gospel of Christ, is the vncouered face of Christ, the euident example and doctrine of Christ, so shewed to be seene, as doth transforme the faithfull beleeuers into the same Image of godlinesse, which is in Christs doctrine and conuersation, as doth moue and make men to put of old Adam, that they may become new creatures in Christ. So they be taught of the father to know the sonne, they be drawen of the father to come vnto the sonne, they be transformed from the custome and trade of this world, to be framed and fashioned like vnto the sonne of God, as vnto the head corner stone of a spirituall house, of a holy temple, to offer spirituall sacrifices acceptable vnto God, to offer as Paul teacheth the Romans, their owne bodies a sacrifice holy, liuely, and acceptable vnto God, and as Paul calleth the charitable bestowing of the

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philippians goods, odors of sweet savour acceptable Sacrifices pleasant vnto God. So that faith which commeth by the Gospel maketh mens bodies and minds, lands and goods, and all that that they haue to be sanctified, sacrificed, and offered vnto God. For the Gospell teacheth how that God ordaineth and giueth all things vnto mans comfort & commoditie, & how that men should doall thinges vnto Gods honour and glory.

So by the Gospell all holinesse and godlinesse, all gracious goodnesse, all true treasures and riches, be giuen abundantly vnto man, and all honour and seruice, all thanks and praise be rendred duly vnto God. But vnto all manner of men lacking the light of the Gospell, all manner of things bee vnprofitable, yea all their owne doings be abhominable afore God, and damnable vnto themselues. For nothing can be good or profitable vnto man which doth offend and displease God. Nothing can please God without faith in Christ, and it is impossible to haue faith in Christ, and not to haue the Gospell of Christ.

Therefore it was very necessarie and expedient, that afore the cleare light of the Gos-

pell did fully shine vnto the world, that the experience of other things should bee well tried and knowne in the world.

For such is the good ordinance of God, to vse all manner of meanes, to bring men from vaine hope in any other thing vnto sure faith in Christ onely, which commeth by hearing of Gods word according vnto Christs Gospell.

For of all the good creatures of GOD, and of the habilitie of freewill, man had sufficient experience in Paradise, afore there was any infirmitie, and corruption of nature by reason of sinne. And afterwardes the promises made vnto the Fathers, the Law given by Moses, with all Sacrifices and Ceremonies in the Tabernacle, and in the Temple, did serue for a season to make men mindfull and desirous of the comming and Kingdome of Christ, which should performe the promise and satisfie the Law, beautifying his Church with such cleare light of the Gospell as should vtterly abolish all shadowes, and figures of sacrifices and Ceremonies, with the Tabernacle and the Temple. And Christ himselfe did in body depart from the Earth to bee glorified

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in Heauen: so as by sending from thence the holy Ghost was most expedient for men, to haue Christ in Spirit alwayes present with them vpon earth. So therefore after all other good things as the last, and the best, God hath thus, in the end of the world, set vp the Kingdome of Christ with the cleare light of his Gospell, and comfortable presence of his Spirit.

Seeing therefore that man in Paradise amongst all Gods creatures, hauing a pure nature, did not then by the hability of his free will, nor by the goodnesse of other creatures continue and stand in vprightnesse: he should not imagine that now in the vanities of this world, and infirmities of his flesh being drowned in sinne, hee can find any thing able to raise him vp vnto righteousnesse. Also it is a cruell thing, by the heauie yoke of the Law, to force men through feare to fall into desperation, which should by the libertie of the Gospell bee allured of loue to walke in the way of saluation. And it is a perilous presumption of man, with grieuous offence against God, and a great blemishing of the Gospell, to renew the same, or deuise any other such like Sacrifices or

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Ceremonies as God hath now once abolished by the light of the Gospell. And finally there can be nothing more contrarie vnto the truth of God, and the comfort of man, then to imagine anybodily presence of Christ vpon earth with men, vnto whome hee said it was expedient, that hee should depart from them, for else the holy Ghost the comforter should not come vnto them. But if I depart, saith Christ, I will send him, and he when hee commeth shall reproue the world of sinne, of righteousnesse, and of iudgement: but hee shall comfort you, and hee shall remaine with you. For behold through his power, and presence, you preaching the Gospell haue mee alwaies with you, in all times and places euen vnto the end of the world.

Thus therefore it is euident, how that al other thinges did serue in other times and places, so that now remaineth vnto vs only the Gospell of Christ, with such spiritual presence of Christ, as is the power of God vnto the saluation of all that doe beleeue. For all that doe beleeue the Gospell, bee made children of God to inherite his heauenly kingdome, members of Christs mysticall

ticall body, to bee liuely stones of an holy Church and Temple garnished not with Gold, Siluer, Copper, or Colour, in Caruings or Payntings to please the eyes of men: but with holinesse and righteousnesse acceptable afore God. The godly costly ornaments and deckings of the Tabernacle of Moses, of the Temple of Salomon, curiously wrought by the handes of cunning workemen, serued but for a season, and could no longer continue either to please God, or profit man. But faith which worketh by charity, and is in hearing of the Gospell wrought in the heartes and mindes of men by the inspiration of the holy Ghost, with beautifull fruites of charitable workes, shall alwaies shine and set forth the glorie of God in the Church of Christ: for Christs Church is the elect kindred, the Kingly Priesthood, the holy assembly, & the peculiar people, which God hath called out of darknesse, vnto his merueilous light, for to shew and set forth his vertues.

They bee surely built vpon the foundation of the Prophets and the Apostles, fast framed vnto the head corner stone, Christ, in faith euer working and fashioning them

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by charitie, so conformable vnto the example & doctrine of Christ set forth by the Prophets, Apostles, and Euangelists, that all diuellish deceitfulnesse in the world can neither blinde, nor bring them to mistake, and forsake their Lord and Sauiour Christ, and his holy Catholike Church: for they in faith doe euer see the face of Christ, and the forme and fashion of Christs Church in holy scriptures, euen so as God by his word doth sufficiently shew to bee seene, knowne and reuerenced of all men at all times, and in all places.

But such men as care not for the Scriptures cannot clearely see or know any thing that is good and godly, but boldly and blindly in all things misiudge, mistake, and mislike Christ, and his holy Church, according vnto the common custome, and mans fonde imagination. For when as they will not learne to vnderstand and know the truth, by the word of God, then they doe deserue to be deceiued with lies, by the craft of the Diuell, in learning such sayings, as lacketh all knowledge and vnderstanding. What knowledge or vnderstanding get they which learne to say, that they doe beleeue as the

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Church teacheth: and bée taught to say and confesse their beléefe in a strange language: when as they say, I doe beléeue as the Church teacheth; and the Church teacheth, them that vnderstand no Latine to say, Credo in Deum, Patrem omnipotentem &c. Surely in such sayings they learne to vnderstand and perceiue nothing, but take whatsoeuer commeth by the craft of the Diuell into their imagination so highly, that they will neuer humble themselues to bée taught of Gods Spirit, by Gods word truly. For there is no lesson that liketh and pleaseth them so well, as the lesson of that Doctor which saith, Say that thou beléeuest as the Church doth, and my soule for thine. Oh what it auaileth a man to say wordes, the which he doth nothing perceiue in mind, nor declare in déedes, or who is able in heauen or Earth to pay the price, or gage the pledge of mans soule, but onely Christ the sonne of God. Take heed: for the falling of their Doctor or Teacher into the dungeon of damnation is no excuse for them that wilfully follow a blinde guide. They are wilfull and blinde, which refuse the Gospell of God and follow the doctrine of men. They

deserue to bee damned for following a blinde guide, which will not bee taught the Christian beleeue but in such a tongue as they can vnderstand neuer a word: which will not bee perswaded to beleeue the holy Catholike Church, but in such sort as they shall neither beleeue nor know the Gospell of Christ. For they which learne by the Gospell to know Christ and beleeue in him, haue a liuely faith working by charitie, not of selfe-loue seeking by their owne merits to saue themselues, or to haue vaine glorie, but knowing and beleeuing that they bee saued wholy by Christs merits only, of a pure loue towardes God and their neighbour, without any trust or looking vnto the worthinesse of their owne deedes, they bee earnestly bent vnto good workes to the glorie of God, and the profit of all men.

Thou that lackest the light of the Gospell, maist say, that thou beleeuest as the Church doth, and yet thinke in thy heart that thou by thy good deedes maist be saued: yea that thou wouldst not doe good deedes, but that thou beleeuest by them to winne heauen, and so trusting to win heauen by thy good workes, which the truth of the Gospell tea-

teacheth cannot be purchased but by Christs bloud, and doing all thy workes for loue of thy selfe, without pure loue of God and thy neighbor, albeit thou say vnto men, that thou beleuest as the Church doth, yet afore God thy heart and mind is void of Christian faith and godly charitie, and farre from any true loue of Christ and his Gospell.

CHAP. VI.

Certaine differences of chast loue, and of corrupt loue, of Christianitie and of Idolatrie: of Christs Church and of Antichrists Kingdome: of the Masse, and of the Communion.

THERE is great difference betwixt the pure loue of Matrimonie, and the filthy loue of vile harlotrie. If the harlot know she shall not bee forsaken, then will shee set light to offend her paramour, in daliance with other: the more assured that an honest Matron is of her Husbands loue, the more diligent will shee bee to please him only,

only, and to passe for none other. So there is great difference betwixt the godly charitie of Christians and the selfe-loue of worldlings. For tell the worldling that God so much doth loue him, that he cannot be vtterly forsaken and damned: then will hee care little to forsake God and fall into sinne: the faithfull Christian perceiuing in Christ most certaine assurance of Gods loue and Saluation, is so satisfied and comforted therein, that nothing can separate him from the loue of God in Christ Iesus.

The loue of harlots is soone extinguished in pouertie and sickenesse: the loue in wedlocke is then through pittifull prouision of the one for the other wonderously purified and increased betwixt man and wife.

Worldlings bee wearie of Religion lacking wealth and prosperitie: Christians finde comfortable increase of pure loue vnder the crosse of Christ.

Harlots vse outwardly much curious trimming, and many gorgeous vanities, being inwardly infected with filthie fornication, and many vile vices. Matrons haue outwardly a comfortable countenance and

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plaine apparell, being inwardly beautified with modestie, honestie, and such vertues.

So comparing Idolatrie vnto Christianitie, it is euident to bée séene how on the one part outwardl, places and persons with Imagerie and Crosses, Copes, and Vestiments, Ceremonies and shewes bée solemnely set forth, which inwardly bée filled with spirituall fornication, hypocrisie, and superstition. And on the other part how outwardly persons and places, after most plaine manner and fashion without any counterfeited garments Images, Ceremonies, or any Solemnities in comfortable preaching of the Gospell, and ministration of the Sacraments be inwardly replenished with Faith Hope and Charitie. The Whorish Church of Antichrist, taketh of all manner of men, whatsoeuer shée can catch to make her selfe to séeme gaie and gwdly. The holy Church of Christ will receiue nothing of any man, but of Christ only, that shée may in déede bee chast, pure and holy.

Therefore the Masse made of many mens inuentions, is taken as a thing most profitable, and pleasant vnto the one: nothing

but the plaine preaching of the Gospell, sealed with the Sacraments of Christs only institution, and ordinance, can be receiued as comfortable & commodious vnto the other.

Into the masse be now gathered such solem shewes, dumme ceremonies, with strange words and whisperings, as afore haue bene vsed of the Gentiles in Idolatry, of the Iewes in superstition, and of Sorcerers in incantations and coniurings: which were all vtterly codemned, refused, and separated of Christ and his Disciples, from such preaching of the Gospell, ministration of the SACRAMENTS as the Church of Christ, hath receiued of CHRIST, and doth keepe and vse according vnto Christs onely institution and ordinance. For in holy Scriptures be written all such things as Christs Church did receiue of Christ by him and his Disciples so instituted and taught, as should euer be obserued and kept. And therefore it is verie euident by plaine writings in the holy Scriptures, how that Christ and his Apostles by preaching of the Gospell and Ministration of the Sacraments, did teach men in all places, to sanctifie themselues to bee offered as a Sacrifice

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to serue God in holinesse and righteousnes, as liuely members of Christes mistical bodie, but how by saying Masse to make of breade and wine turned into Christs natural bodie, a sacrifice, for the quicke and the dead, there is not one word in all holy Scripture, no, there is not in all holy Scripture any manner of masse now vsed, taught or commaunded by Gods word.

For Moses and the Prophets set forth in writings all sacrifices and Ceremonies pertaining vnto the Law. And likewise doe the Apostles and Euangelists al such as belong vnto the Gospell. And all that is written in the new Testament by the Apostles & Euangelists, containing al such doctrin and deedes of Christ and his Disciples, as God wold by them shuld be taught vnto vs, doth as much reproue the Masse, as in the old testament Moses & the Prophets did reproue ỹ sacrifices of ỹ Israelits in Dan & Bethel. For as vnlike is ỹ Masse at ỹ altar, vnto ỹ Lords supper at the table, as were the calfes set vp by Ieroboam in Dan and Bethel vnlike vnto the Arke and Propiciatorie betwixt the Cherubins in the Temple at Hierusalem.

And as the Prophets and Priests of God

did teach such a memoriall and presence of God at Hierusalem, as should moue and stirre vp the minds of men there to remember and reuerence God in Heauen: but Ieroboam and his Priests, did teach and make men to bleeue that their Idols were not only Images of remembrance, but the same God that brought them out of Egipt, in such corporall presence then there in Dan and Bethel, as did keepe the Israelits minds from Heauen, and their personall presence from Hierusalem. Euen so now Godly Preachers doe teach such a remembrance, and presence of Christ in the Lords Supper as should moue and make all Christian men to remember and reuerence Christ in Heauen, but vngodly Priests doe pretend such a bodily presence of Christ vpon their Altars, as doth draw mens minds from Heauen, and their personall presence from the Lords Supper at the Lords table.

Then were the Israelits blinde and bold to set vp calfes, imagining so to honour and please God in Dan and Bethel vnder Ieroboam, as their forefathers did most dishonor & displease God in wildernes with Araon.

And what a bolde blindnesse is it now of Chri-

Christians to set vp a sort of their Ceremonies vnto the honour of God, when as God by the light of the Gospell hath abolished his owne Ceremonies as vnprofitable vnto his seruice: And what a boldnesse is it to say, that Christs bodily presence is kept vpon earth vnder the forme of bread, which according vnto the Scriptures is ascended vp from the Earth, and glorified in Heauen in the forme of man?

The light of the Gospell hath vanquished Ceremonies afore ordained of God as now vnprofitable, and can any Ceremonies deuised by man now blemish the Gospel and not be abhominable?

The comfortable aboundance of the holy Ghost did not come vntill the bodily presence of Christ was departed and gone: and how then can they receiue aboundant comfort of Christs Spirit, which bee infected and blinded with a grosse imagination of Christs bodie? The flesh profiteth nothing, saith Christ, the wordes that I speake, bee Spirit and life: hee doth not say that the wombe which did conceiue and beare him, or the breast that gaue him sucke is blessed: but, blessed be they which heare the word of

God and keepe it, as though hee had said: Not those which would haue him God and man in bodily presence, or imagine him to bee in any visible thing: but those which know and honour God in the truth of his word and presence of Spirit bee blessed. Those in Wilderneſſe which did not know what was become of Moses being in talke with God vpon the top of the mountaine, because they did desire and imagine a bodily presence of God to bee with them at the foot of the mountaine, could not be contented and comforted with a true spiritual presence of God, but were deceiued and plagued for the vaine imagination of a bodily presence. Those can haue no comfortable feeding of the words, which bee Spirit and life, at the Lordes Supper, which will haue a wonderfull gasing stocke at a gorgeous Maſſe. Which will desire and imagine Christ to be bodily vpon earth, because they doe not see and know by faith Christs bodie glorified in heauen, as causeth his spirituall presence, euer to continew most comfortable vnto all the faithfull in any place vpon earth.

The plaine preaching of Gods worde

surely

surely sealed with the Sacrament of the Lords supper, sheweth and offereth in Spirit and truth to bee seene and receiued by faith, the bodie and bloud of CHRIST glorified in Heauen in the forme of man.

The strange language, secret whisperings and solemne shew of Ceremonies in the Masse, serue and please the blind imagination of man in forged vanitie, presuming to place the bodie and bloud of CHRIST vpon the Altar, there to bee honoured and sacrificed vnder the forme of bread and wine.

CHAP. VII.

The euill and dangerous abuses of the good creatures and words of God.

GOD is all truth and all goodnesse, therefore euerie thing of Gods creation, Ordinance, or institution is true and good.

All men bee liars, and all the imagination of mans heart is nothing but euill: therefore man presuming to coun-

counterfeite the creature, and to contrary or amend the ordinance and institutiõ of God, can deuise and imagine nothing, but that which is fained and phantastical, euill and abhominable. Some say that they doe not otherwise imagine and honor God there, but as they be taught and commanded by their Priests and such as haue highest authoritie ouer them. So might the Idolaters in Wilderneſſe with Aaron, and in Dan and Bethel vnder Ieroboam haue answered. For Aaron and Ieroboam did teach and commaund the people to doe reuerence there, not as vnto Images or Idols, but vnto the God that brought them out of the Land of Egipt. Howbeit for all that euer the Priest could teach or the King commaund, those Images were Idols, & all they abhominable Idolaters, which did beléeue that doctrine of the Priest, or obey that commaundement of the King.

Wherefore it is not the teaching of Prelates, nor the commaundement of Princes, which cã cause Christ to be bodily after such sort in any thing as may there bee honored as God, or that shall excuse any person beléeuing or honouring that which is taught

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and commaunded according to mans imagination against the word of God.

They say that Christ said, This is my bodie, and Christs saying is Gods word, and not mans imagination. I grant that Christs saying is Gods word, and that he so said of the bread which he toke, and after thankesgiuing, brake, and gaue vnto his Disciples to be eaten in remembrance of him. But how agréeth that saying vnto such bread as the Priest taketh, and after breathings and blessings lifteth vp, and sheweth vnto the people to be honoured and reuerenced in the stéd of him? the word of God wrongly wrested, and not rightly applied is at some times abused to teach diuellish lies in stéd of godly truth. The word written by the spirit of God, to raise a man from vnder danger of dispaire, vnto hope of Gods helpe vpwards, was wrongly wrested by the diuell to moue Christ standing vpon the pinacle wilfully to fall downwards. So likewise the words spoken of Christ vnto his Disciples to raise vp their minds in comfortable remembrance of him glorified in heauen, be euill abused of Priests, to bring downe his bodily presence amongst them to bee sacrificed vpon earth.

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Surely this same saying, He shall giue his Angels charge ouer thee, &c, Which is the word of God spoken and applied to raise vp a man from dangerous sorrowes in miseries, vnto a comfortable trust in Gods grace and mercies, may be abused by the diuell, to make a man of presumption in refusing the euident ordinance of God, to fall into the danger of tempting God. And so such words as be good and godly, spoken with such circumstances at Christs Supper, as teacheth men to kéepe a comfortable remembrance of Christs death, according vnto Christs institution, may be diuellishly whispered in such sort by the Priest at the Altar, as should séeme to make a bodily presence of Christ to be sacrificed and honoured according vnto mans imagination. There is nothing more perilous than to take the word, or any good gift of God, & to abuse it contrarie vnto the will and commaundement of God. The vnprofitable seruant which laid vp to kéepe safely the talent, or treasure of his Lord, which was deliuered vnto him to haue béene bestowed in vsurie, was by the word of his owne mouth condemned, when as he did confesse that he did otherwise kéepe

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the Lords treasure than as the Lord had commanded. And if any man thinke that he may say vnto Christ, Lord I know that thou did say of the bread and the wine, this is my bodie, this is my bloud, eate and drinke in remembrance of me: and therefore haue I euer with such reuerence honoured them, as was due vnto thee: surely vnto such a man, Christ in conscience will at some times answere, O wicked seruant, by these words of thine owne mouth, doe I condemne thee. For thou doest confesse that I bad the take, eate, and drink this in remembrance of me, why diddest thou then contrary vnto my commandement, imagine this to be kept, honoured, and sacrificed as the bodily presence of me? The words of Christ be most true: but when as they be pronounced with such circumstances as be most contrarie vnto the custome of Christians, then they haue a meaning most contrary vnto the doctrine and comandement of Christ.

The gifts of God in all things, and especially his Sacraments be good and godly, but the abuse of them contrary vnto Gods commandement is diuellish and abhominable. The Preacher, & the Coniurer vse both, the name,

name, and the word of God, and good prayers, howbeit not in like manner, nor for one purpose: for in beliefe, behauiour, and purpose they be cleane contrarie, the one vnto the other.

There was neuer scene in the world two things so much contrarie the one vnto the other, as is the Masse and the Lords Supper. Therefore whatsoeuer is well vsed in the one, is euill abused in the other. And truly that fault of abuse is no small offence, albeit that which is abused, seemeth somtimes to be but a little thing: for it is great sinne to delight or be occupied in little trifles, neglecting or refusing Gods great gifts and benefits in waighty matters.

So doe Priests in their Masse abuse gay garments, neglecting the seemely simplicitie of the Lords Supper: and therein commit no small sinne, preferring their owne imagination vnto Christs institution.

So Adam in Paradise by the abuse of the fruit of one tree, contrary vnto Gods commandement, shewed such a sinfull minde, as was disobedient vnto God, poysoned by the diuell, to preferre a phantasie of false perswasion, vnto all the profits and pleasures

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in Paradise of Gods gracious gift and pro-vision.

So commonly in all Realmes and Countries, and notably in England, they which receiue great honours, possessions, dignities, and offices to be well vsed vnto the honour of God, and to the profit of all men: yet for the imagination of priuate pleasure or profit in the abuse of some little things do deserue death and damnation vnto themselues, with losse of all things that is theirs.

The Israelites placed by Gods prouision in the land of Promise by their owne craft and crueltie plucking some parts and parcels one from another, did at length deserue the losse of all together both of landes and goods, and themselues to be taken of strangers, and vsed as captiues. For the vncharitable getting and keeping one from another, is the iust cause of cruell spoyle and losse of all together. So Achab in getting a Vineyard, did loose a Kingdome: when as hee negligently abusing the policie of Iesabel did abhominably sinne in shedding Nabothes bloud.

Take heed O England: for no man can vse more gentle words & liberall promises vnto

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thee, for the inheritance of thy crowne, than Achab did vnto Naboth for his vineyard, and yet by the policy of Iesabel, with the consent of the Rulers and Elders of Iezrael was Naboth spoyled cruelly, both of his life, and of his inheritance: and so Achab ioyned the vnrighteous possession of a vineyard vnto his kingdome, not of malice willing the crueltie of Nabothes death, but of couetousnesse taking profit of Iesabels policy, which was a woman rather encouraged than corretted and chastised by the King and the Countrey, to expulse and prosecute Gods Prophets, for the fauour shee bare vnto Baals Priests.

And these things then neglected of the King, the Rulers, the Commons, and the Countrey as small trifles, were soone after rewarded and plagued of God with great and grieuous vengeance. O Lord when and with what wilt thou reward them that haue more vncharitable gaines, than righteous possessions? that haue conueyed by couetousnesse pretie portions of a kingdome vnto little or nothing of their owne inheritance? that can be content to take profit of other mens euill policies, and also themselues to deuise

deuise and practise craftie cruelnesse? that haue burned and banished the Preachers of the Gospell of Christ, to receiue and set vp sayers and singers of a ceremoneous masse? I write not these things to stir vp rankred stomackes vnto enuie against other, but to moue charitable men to pitie to pray vnto God for their Countrey.

O England if that thou doest thinke that superstitious ceremonies, worldly vanities, and craftily cloked couetousnesse and ambition, be but small trifles, yet shouldest thou be well assured that God will sometimes remember such small trifles, and not long delay the full reward of more abhominable abuses in greater matters.

It is a great matter when as any things of great goodnesse, either by Gods creation or institution, be in any wise abused through mans institution. So was woman created and commended of God vnto man as a helper vnto comfort, and naturall seede giuen to the increase of mankind, being both sanctified in matrimony vnto Gods glory, and vnto mans continuance, comfort, and commoditie. But the flood in Noes time which drowned the whole world: the fire with brimstone

brimstone which destroyed Sodom and Gomor, did witnesse by vengeance, how great and grieuous a matter the abhominable sin of them was, which did mistake vnto themselues wiues for bodily beautie onely, or otherwise misuse themselues in satisfying of their owne lustes vnnaturally. Also the Israelites in the land of promise did loue, and take in marriage many strange women, hating and forsaking their own lawful wiues, yea they did offer their seede vnto Moloch, sacrificing their children vnto Idols, and with these euill abuses of these good things, they so infected and poysoned the land, that it did euen vomit and spue out them, as most vile filthinesse afore the face of God and man.

Let all men take heede, which know that God hath created man and woman, and sanctified wedlocke vnto their necessarie and comfortable followship: that they doe nothing contrarie vnto Gods ordinance, eyther refusing such comfortable helpe, as they neede of one wife, or else abusing many women, or worse waies deuised and taught by the diuell to satisfie thier filthy lustes: and that vnder pretence of honest loue to

make

make godly matrimonie, there be no craftily-couered couetousnesse to commit abhominable idolatrie. Take hede all parents and you that haue wards, that ye offer not your seede vnto Moloch, that ye sacrifice not your children vnto Idols, ioyning them togetther by your couetousnesse, which is Idolatrie, when as there is none such loue in in them, as may make godly matrimonie. Yea and all men ought to beware that they cloke not their grædie couetousnesse, and filthy lusts, vnder the pretence of any godly purpose. For when as Sichem, Emors sonne, being the head man of the Citie of Sichem, sought to satisfie his carnall lustes with Dina Iacobs daughter, and perswaded the Citizens of Sichem through couetousnesse of gaines to be had of other mens goods, to take circumcision, and appeare in outward profession like vnto the Israelites in religion; then that diuelish purpose couered vnder that godly pretente, prouoked vengeance to the vtter destruction of Sichem and al those citizēs. Matrimony of Gods institution & circumcisiō as a sacrament to seal the profession of Gods pure religion, were good things according vnto Gods ordinance: but

the abuse of them was a great euill, and a hainous sinne contrarie vnto Gods commandement: and therfore is the plague and vengeance which fell vpon them, written to to be a warning, that vengeance from God will fall vpon all Cities and Countries, in the which such hypocrites, by such abuses of Gods Ordinances and Sacraments, do so slaunder the true profession of Gods pure Religion.

O England beware least that thou be found still to keepe and flatter filthy lechery, couetousnesse, and ambition, cloaked vnder the pretence of honestie, religion, and godlinesse. Beware also of the false hearts of such flatterers, as easily gaue any honour or authoritie from Christ & the King vnto the Pope: to keepe lands and goods from the Crowne, the Church, & the Commonwealth vnto themselues. England, demand of them that haue granted vnto the Pope all authority, why they do denie him his Purgatory: and if they thinke that there is Purgatorie, where as sely soules lie to be relieued by saying Masse, why doe not they restore and bestow all their lands and goods to maintaine many Masses, for to ease and deliuer

sillie soules out of great torments and miseries? And if they do know that there can be no purgation for sinfull soules but onely Christs bloud, cleansing liuing mens hearts, by faith hearing and beléeuing the Gospell, why do they suffer any Priests in saying Masses so dangerously and damnably to abuse the word of God, and the Church and Spouse of Christ, contrarie vnto the Gospell of Christ? ye that know, that Gods word is abused, if it be not so plainly read, preached, or pronounced as may make men to vnderstand, know, and beléeue Gods truth, and that the silly soules and simple persons, hated and contemned here liuing in this world be the Church and Spouse which Christ hath purchased, purified, and sanctified vnto himselfe by his owne bloud: I beséech you beware of those procters of Purgatory, which by their Masse bring themselues and all theirs into such a mad Maze, as to imagine that their words which cannot bee heard, and vnderstand to comfort the consciences of the liuing, may any wise serue to saue the soules of the dead: or that those lands and goods which be bestowed to replenish their temples with their owne idle bel-

lies, and with carued and painted Images be any other thinges than the open and abhominable spoile & robbery of the liuely stones, members, and ministers of the holy Church, and mysticall bodie of Jesus Christ.

And this sinfull abuse hath béene formerly practised to Englands woe: by such who pretended a loue vnto Christs Gospell.

Likewise all abused Oblations and Sacrifices do rather prouoke, than appease the anger and wrath of God towards man: as was well seene in the sacrifice of Cain lacking faith: and in the multitude of sacrifices offered of the Israelites, with bloodie hands of vncharitable gotten goods. Wherfore the Lord crieth, saying, that he is ouerburdened, sore grieued, and wearied with many sacrifices: he saith that the hands of the offerers be bloudie, he hateth all burnt offering of spoyle and robbery, euery thing is spoile and robbery afore God, that is gotten or kept vncharitably amongst men. O how vncharitably did the Phariseés catch and kéepe vnto themselues by their traditions, the riches & relefe which yong men did owe vnto their old impotent parents

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by Gods commandement. They did pre-tend such a seruice towards God the father and the Church their mother, as though all oblations comming vnto their hands for maintenance thereof, should best haue pleased God, and most profited the people and their parents, when as indeed by tea-ching such their traditions, so contrary vn-to Gods Commaundements, they did robbe God of his honour, the Church of holi-linesse, the people of their riches, and pore Parentes of due and necessarie relefe and reuerence. And much like or farre worse is the manner of them, which to maintaine Masse as daily Sacrifice for the fillie soules in Purgatory according vnto mans imagination, contrarie vnto Gods word, doe robbe the liuely members of Christ vpon earth, of the comfortable light of the Gospell, and of charitable relefe of men; pretending nothing to be so much vnto Gods glory, and all mens profite, as the Masse, which indeede maketh Gods house of prayer a denne of theeues to robbe God of his honour, and Gods people of much ri-ches, & of godlinesse. For pretending to ho-nour God vpon the Altar, & to relieue soules

in Purgatorie by the sacrifice of the Masse, they dishonour God in heauen, and dangerously blinde the mind, and cumber the consciences of men vpon earth with such doctrine and deeds according vnto the phantasie of man, contrary vnto the commaundement of God, as be in deed afore God a stinking Sacrifice of vile abhomination, because they be vncharitable and vnfaithfull. Nothing can be acceptable vnto God without faith, that worketh by Charitie. Faith commeth by hearing of the word of God. So whosoeuer doth not learne by the word of God to beleeue in God, and liue in charitie, but will presume vpon his owne imagination to offer vnto God, the sacrifice of his seruice according as hee seeth in the fashion of this world commonly, he cannot attaine vnto saluation by faith in Christ, as Abel did, but deserueth damnation for his owne doings, as Cain did. He that liueth in idleneſſe vpon other mens labours, or that is much occupied in any other than in his owne office, cannot offer his owne bodie in diligent doing of his owne dutie, as a sacrifice holy, liuely, and acceptable vnto God. For he hath no faith working

king by charity according vnto Gods words: but some some such witty & worldly policy as by couetousnesse and ambition, is framed alwaies according vnto the fashion of the world. Such were the Priests Pastors in Israel feeding themselues & not the flocke. Such were the Prelates in Hierusalem void of humble diligence in godly doctrine, and full of arrogant businesse in ciuill matters. Such were the carnall gospellers, and couetous worldlings, and painted Prelates in England, euer pretending such religion, & reformation as best pleased the King, the Queene, or highest in authoritie: and neuer ceasing in shifting and seeking for their own safetie, profit and vaine glorie, to turne many things from euill vnto worse, vnto the great slander of godly religion, and vtter abolishment of all reformation. Such hauing no liuely faith in Christs merits, deserued and deserued the shadow of death, vnder diuelish abuses in a solemne Masse.

The grosse vices in manifest abuses afore, were neuer so euill and abhominable, as was in Christs time in fine coloured hypocrisie of those which once caused Christ to be crucified at Jerusalem, or of such as yet take

vpon them daily to sacifice Christ in all places.

Adam in Paradise abused an appie, a small trifle, neglecting many good gifts of God: they in Ieruſalem, and in all places, teach and keepe mens traditions, neglecting and making of no force the commandements of God.

Many men at other times abhominably sinned concerning godly matrimonie, and naturall seede, moued onely by couetousnes or carnall beautie to take wiues and keepe whores, or otherwise naturally to satisfie their filthy lustes: these Priests through couetousnesse and ambition, with vsurped authoritie, did then in the Iewish Synagogue, and do now in the Romish Church, abuse the amiable daughters of the holy Citie, the consciences of deuout men, in the spirituall Ieruſalem: and also vnkindly conuey, and corruptly abuse the immortall seede of the worde of the liuing God. Naturall seede is ordained of GOD to continue succession vnto men vpon earth: and the seede of Gods worde to serue in regeneration of Gods children vnto Gods Kingdome. And what good fruite can

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spring of such good seed amongst them that condemne, and forsweare godly Matrimonie: and that wilfully spill by mashing, such seede as should bee well sowen in preaching:

Aaron in Wilderneſſe, of the gold that was brought out of Ægipt made a Calfe, so to bee honoured, as caused God to be offended, and the people plagued: The Priests in Hierusalem of the Law that was giuen by Moses to leade men vnto Christ, did set vp such an Idoll in mens hearts at Hierusalem, as caused men to kill Christ: And now Priests of the supper at the Lords Table, where as Christ should bee remembred, make a Masse at their Altar there to haue him daily sacrificed.

Ieroboam knowing that God had ordained for his glorie, that all Israell should yearely appeare afore his face only in Hierusalem, yet to draw and keepe the tenne Tribes from God vnder his Dominion, did set vp two golden Calfes, the one in Dan, and the other in Bethel, saying, This is thy God which brought thee out of Ægipt to Israell.

The chiefe Priests and the Elders being certified

certified by the Souldiours which watched the Sepulchre, that Christ was risen with Maiestie and glorie, yet to keepe themselues in estimation and authoritie, did giue monie to set forth, not a figure of a golden CALFE, but a Diuelish face of a forged lie.

And now when as the holy Ghost with Preachers of the Gospell witnesseth that Christs bodie is glorified in Heauen in forme of man: yet to draw and keepe mens mindes from Heauen, and to continue a pretensed Priesthood in estimation vpon Earth, they haue pretended a presence and Sacrifice of CHRISTS bodie, void of all glory, vnder the forme of Bread and Wine.

Christs bodie was once for all sacrificed, and then, for euer so glorified, that as hee was once in forme of man seene and conuersant amongst men vpon earth: so is he now taken from amongest men and glorified in Heauen. Wherefore hee cannot bee cloked or shewed here or there vnder any forme of Fish, or Fowle, Man, or Beast, Bread, or Wine, or of any bodily creature, vntill hee appeare in Maiestie and glory as

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the lightning most clearely shining from the East vnto the West openly vnto all men: Euen so comming as hee was seene ascending and departing, that is, euen in the same forme of man glorified, in the which hee suffered and dyed. He did not die in the forme of man to be sacrificed and offered vnder the forme of Bread, he is not glorified God and man in Heauen, to bee consecrated or coniured vnder the forme of Bread and Wine vpon earth.

CHAP. VIII.

All good things be giuen of God vnto man in Christ, seene by the light of the Gospell, and receiued by faith.

CHrist by his owne perfit obedience, oblation and sacrifice once for al, hath purchased of God vnto them that beleeue truely in him such forgiuenesse of sinnes, such bearing with infirmities, and such gracious goodnesse, that they shall not bee charged

ged for not fulfilling the Law, being a yoke too heauie to bee borne of mans infirmitie, but they shalbe commended, and rewarded, as keepers of Gods commaundement, by reason of faith that worketh by charitie hee hath so abollished Sacrifices and Ceremonies; that now vnto the faithfull there remaineth no darknesse vnder shadowes and figures, but great aboundance of most comfortable light in spirit and truth. For when as he had put away, and abollished figures and shadowes, fully and clearely performing the truth in bodily presence, then did hee in body ascend from the earth to be glorified in Heauen, so as all faithfull in euery place vpon earth might haue a more comfortable and commodious presence of Christ with them in spirit, than could haue continued vnto seme men in any one place in bodie.

So now the mercifull goodnesse of God, is in many things by many meanes so signified, as after a sort it might bee spied and perceiued: but in Christ only so promised and performed, and by preaching of the Gospell through power of the Spirit so reuealed and offered as vnto saluation it

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may be receiued and enioyed.

Seing therefore that it hath pleased God to grant and giue vnto man in Christ, after such sort all treasures, man can haue no néed, nor should not haue any will or desire, to take any thing either of any other person, or else after any other sort or fashion. For it is an abhominable contempt of God, to disdaine any thing freely offered of him: and to séeke or desire the same or a worse to be gotten and purchased of any other. It is a spitefull mocking of Christ, to say that any thing may bee granted and gotten, by some other meane, which Christ did purchase and buy with his precious bloud: as though Christ had not so well and wisely bestowed his bloud-shedding, as some other might haue bestowed some meaner thing. Some men imagine that they néed not for euery thing to cal vpon Christ, and that they should not themselues presume to pray vnto God but rather humble themselues in praying to Saints to bée mediatours for them vnto God. These mens presumptuous arrogance is abhominable afore the face of God, for that they wil not know themselues to be so vile, and sinfull, that none other can be

be able or meet to bring them vnto God, or by any meane, to purchase vnto them any thing of God, but onley Christ by his precious bloud. They doe imagine after a worldly fashion, God to bee like a proud Prince, which would haue suters to speake vnto his seruants: and so in iudging of God contrarie vnto all examples and doctrine in Gods word, they dare not take the way in at the doore by the which all faithfull be called and receiued as Gods friends, but in bold and blind presumption, to climbe ouer other waies, deserue to bee repulsed and thrown downe, as despisers of Gods grace, breakers of his Ordinances, and Traytors vnto his Maiestie. For God is robbed of honour due vnto his Maiestie, by such as presume contrarie vnto the truth of his holy word, to iudge him like vnto proud Princes of this wicked world. And Saints departed from hence, bee not put in office and placed afore God to be hearers and offerers of men and their prayers. For only Christ, which is the doore of grace, euer standing open vnto all faithfull, is sufficient to bee mediatour betweene God and man in this matter of prayer, to bring and present men

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and their prayers afore the face of God. And so Paul 1. Tim. 2. witnesseth where as he speaking of prayer, saith. There is one God and one mediatour betwixt God and man, euen the man Christ Iesus. Nothing that is good can be giuen of any but of God only. God giueth nothing by force but by fauour. Nothing can purchase mans fauor with GOD, but onely Christs precious bloud. And they only be redéemed, and restored vnto Gods fauour by Iesus Christes bloud, which faithfully receiue Christes Gospell. Therefore to séeke or looke for remission of any sins, for any gracious gifts, or for any good thing of any other then of God, or by any other meanes then by faith in Christ, according to the Gospel of Christ, is an vnthankful refusing of the liuing God, of his gracious goodnesse, and of saning health in Christ, to deserue by so doing vengance with the world, and damnation with Diuels.

For they that will forsake mercie, shall not escape vengance, they that wil not come vnto Christ, shall goe vnto the Diuell. For if there is no other way vnto the Father, by him, so but, what other way so euer any man

man taketh, he falleth into the handes of the Diuell from him.

CHAP. IX.

A perilous path of perdition, to follow the most part, to obey rather man than God, to resist authoritie vnlawfully, to wish vengance, and to lay faultes and blames vpon other vncharitably.

MAny men lacking grace and goodwil, to search the Scriptures so as they might find, see, and follow this way of Saluation in Christ vnto God, take that way which commeth into their imagination by common custome, and follow the most part of men, which commonly keepe the worst way and furthest from God. For commonly in mans imagination is such a false fained fashion of Christ, and his Kingdom, as is most vnlike and contrarie vnto the true face and forme of Christ and his holy Church: as is nothing agreeable vnto that which is clearely and comfortably reuealed vnto such as search

search and see the same in holy Scripture. And therefore they that take Christ and the Church as commeth by custome into mans imagination, doe forsake the foundation of the Prophets and Apostles, Christ being the head corner stone, doe mislike such example and doctrine of CHRIST and his Church, as is by the Scripture taught vnto the faithfull.

For they flie from the poore little flocke, and crosse of Christ, as from perilous Heretikes and mischieuous plagues, and they follow, regard and reuerence the greatest multitude of Priests and Prelates with most solemne Shewes and Ceremonies: as though the Kingdome of Christ were a thing full of worldly glorie and outward holinesse. So leauing the Scriptures and following custome in blind imagination of Christ and the Church, they runne vnto the Diuell and damnation in Antichrists Kingdome.

They imagine, that in following the most, they shall escape damnation, when as in leauing the best they forsake saluation. Many were drowned in the flood when as few entered with Noe to bee saued in the

ship. Many tarried and perished in the fire, when as few followed Lot out of Sodome and Gomor. Many in all places did continue in Idolatrie, when as Abraham was called, and did goe to serue God in a strange Countrey. Of the Israelites which came out of Ægipt many deserued to die in Wildernesse, and few did enter into the Land of Promise.

Tenne Tribes fell from the Kingdome of Dauid into Idolatrie vnder Ieroboam, when as a few in comparison went from thence to kéepe the Law and Ordinance of God at Hierusalem. Many euer finde and take the broad way which leadeth vnto perdition, when as few enter in at the narrow gate vnto saluation. Many bee called and few bée chosen: yea and God doth chose those which the world doth refuse. So that it is the plaine path vnto perdition, which the greatest number, and those that haue the most solemne and séemely shew afore the face of the world kéepe by common custome contrarie vnto Gods commaundement.

Many doe imagine that if God worke wonderously to set vp any in high authoritie

ritie, then whatsoeuer such a one doth commaund is good and godly. It was a wonderfull worke of God to set vp Ieroboam and make him King of Israell: and yet most vngodly did hee cause his people to commit Idolatrie in Dan and Bethel. And when as hee was made a King by the wonderfull working of God and caused the people which hee was King ouer abhominably to commit Idolatrie against God: yet euen then in so doing did he say, and commaund euery thing in the name of God, as the true honour and seruice of God. But neither the wonderfull worke of God in making him King, nor his owne saying or meaning to establish that Kingdome, could make or proue that to bee the honour and seruice of God, which was contrarie vnto the word and commaundement of God. O England beware and take good heed that thou neither resist authoritie, nor yet commit Idolatrie. For if thou following mans imagination take either of these two waies, then doest thou perilously proceed towardes perdition, contrarie vnto the commaundement of God in the word of God. For the word of God teacheth neuer to resist autho-

ritie, but euer to pray for all men, and especially for such as be in authoritie: and yet if any thing be taught and commaunded contrarie vnto Gods word and will, then rather to obey God than man, how high in authoritie soeuer they bee which take vpon them so to teach or commaund. Therefore if thou feele authoritie heauie and grieuous vnto thee, which surely is Gods Ordinance for mans comfort and commoditie, doe not repine and murmure against Gods Ordinance, but repent and amend thine owne faults, which doe cause God to scourge and beat thee with that rod of authoritie, which when thou of curst heart by wishing, word, or deed wouldst snap and pull out of Gods hands, then diddest thou deserue and cause God to take from thee that rod of his fatherly correction, and power vpon thee plagues of intollerable vengance. So the Israelites vnpatiently refusing the correction of seueritie vnder Roboam, were plagued with Idolatrie vnder Ieroboam. But when as the childe that is corrected, or the people that is plagued, doth humbly submit himselfe vnder the hand of God, his heauenly Lord and father, then will God of Fatherly

ly affection cherish his childe, spare his people, and cast the rod into the fire, either as he did graciously change the heart, and mollifie the mind of Manasses, or else as he did righteously remoue and destroy the power and person of Nabuchodonosor, of Saul, and of such other.

Take yée héed and bée warned as well Princes, as people, as well yée that be in authoritie, as you that be vnder authorities: for when as the one is punished by the faults of the other, then commonly the vngodlinesse of them that doe suffer, is the cause of the fault in the other.

When as the people in Israel kindled the furie of God fearfly against themselues, then Sathan had power to perswade Dauid their King to commit a great fault, in numbring the people, for the which GOD did grieuously plague them. When as Dauid had grieuously sinned against God in abhominable murder and adulterie, then the sinfull sedition of the people stirred vp by ambitious Absalon, serued as the sword of God to plague Dauid, and expulse him. Contrariwise, when as one doth pittie and pray for an other, then God doth pardon the

faulties, and remedie the miseries of both. As Dauid seeing the people perish, and the Angell with the sword of the plague readie to proceed to strike the Citie; did fall downe in grieuous sorrow, confessing his owne fault and pittifully bewailing and praying for the plagued people: so that then Dauids sinne was pardoned, and the plague amongst the people ceased, and both parts of God cherished and comforted. Likewise the people after the death of Absalom, perceiuing and feeling their owne fault, were grieued with the expulsion, and desired the restitution of Dauid their king: so as they reuerently receiued him, hee louingly did pardon them, and God graciously did agree and blesse both him and them together, in a peaceable, and prosperous kingdome. So surely whensoeuer men will sorrowe and confesse their owne sinnes, pittie and pray for the miseries of other, then will God forgiue the sinnes, remedie the miseries, comfort the consciences, and blesse and prosper the countries, and the kingdomes of such godly persons.

And therefore, all men had need to beware of such vngodlie mindes, as desire and de-

delight to see or heare the mischiefe and miseries, or faults and euils in other. For all they that haue so euill disposed mindes, shall soone bee forced to finde and feele in themselues the same euils which they now will and wish vnto other. No man should imagine because hee can finde a fault in other, that therefore hee himselfe is not guilty: or because other be plagued, that he shall bee blessed. Adam in Paradise found fault with the woman, the woman with the Serpent, and God did not take the fault of one to bee an excuse for another, but rather as cause of greater offence, and of more iust condemnation vnto them all. The Pharise did finde faultes in the Publican, and had nothing in himselfe that could please God. The Publican feeling and confessing his owne faultes obtained mercy and grace of God. And also note that those which had their bloud mixt with sacrifice, being cruelly killed of Herod: and those which were miserably ouerwhelmed with the fall of a Tower in Siloe, were not the greatest sinners afore God: but rather shewed as notable examples to giue warning vnto all men that if they would not repent and amend

mend themselues, being then spared, they should perish and bee destroyed with such vengance and plagues as they did see powred vpon those other that then suffered.

So the moates in other mens eies should make vs diligent to pull the beames out of our owne eyes: and the plagues of other mens punishments be good warnings for vs of repentance and amendment. But when as men lightly regarding the good counsell of Gods word, and boldly presuming vpon false Prophesies, and vaine worldly policies, doe imagine that faults found in other, make much for the discharge and praise of them, and the destruction of other, for the deliuerance or assurance of them: then doe their blind eyes which will not see and sorrow their owne sinnes, and other mens miseries, despise the long sufferance and mercifull patience of God alluring them by all manner of meanes vnto repentance and amendment: and their hard heartes which cannot repent, doth heape and store vp against themselues, the wrath and vengance of God, in the day of his displeasure, which commeth so sore and sodainely vpon them that they shall finde no way to avoid it, nor bee able to abide it.

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O England take héed. For when God doth begin to iudge those that be of his house & family, then doth he make readie, & threaten vengeance & perdition vnto such as be strangers & enemies vnto him, & vnto his house, his Church, his Gospell, his truth. As surely as the Lord liueth, if thou wilt not soone sée, take good héed, repent and amend, thou shalt not long be without féeling & experiẽce, that carnal liberty slandering the Gospell, can be no couer nor cloak for superstitious papistry refusing ẏ Gospel. Nor worldly couetousnes taking & abusing any lands or goods pertaining vnto the Church of Christ, & to the cõmonwealth, shal not excuse or defend abominable idolatry against the honor of God, and saluation of mens soules. Fained flattery to get & kéepe the fauour of man shal not serue or saue manifest & manifold periuries from the plague & vengeance of God. Foolish pity, wéeping for ẏ plagues powred vpon ẏ gréen trée bearing fruits vnto the glory of God in heauẽ, shal not serue to excuse the hard harts which cannot sorrow for their owne sinnes, thẽselues & their friends which be drie trées vessels to be filled with wrath & vengeance, firebrands to be burned to kindle & keepe a

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continuall fire in hell. Wherefore (be warned by Gods word, 2. Cor. 6.) come from amongst them, and be ye separated from them, saith the Lord, and touch ye not the vncleane, and I will receiue you, and I will bée vnto you as a father, and ye shall be vnto me as sonnes and daughters, saith the Lord Almightie.

CHAP. X.

The best way for euery man to sorrow for his owne sinnes, to pitie other mens miseries, and all together in vnitie of faith and charitie to call and trust vnto God for mercie and grace in Christ.

O English man and woman who or whersoeuer thou art, behold and sée how the the mercifull goodnesse of God by many euils, miseries and dangers, doth driue thée from hope and trust in thy selfe, in man, or in any worldly thing, that hee may the better by the light of the Gospell allure and winne thee vnto his mercie

cie, grace, and saluation in Christ Iesu.

Thou mayest learne by the law of God, and experience in all ages, that there is nothing of mans mind and imagination but the euill of sinfull abhomination. The word of God doth witnesse that what ceremonies, sacrifice, or seruice any man at any time did of their owne zeale and deuotion, deuise to honour and please God, was indeed superstitious idolatry and abhomination afore God. Thou mayest see by the light of the Gospell through the power and presence of Gods Spirit spred and preached in euery place, that such shadowes and figures in sacrifices and ceremonies, yea and such bodily presence of Christs humanitie vpon earth, as God ordained to serue in their time and place, be now vtterly abolished as vnprofitable, for that they could not haue continued, or beene renewed, but that the cleare light of the Gospell, should by them be sore blemished and hindered. Now by the grace of the holy Ghost, sent and come to declare, teach, and witnesse the truth of God in plaine preaching of the Gospell, thou mayest heare, see, and perceiue the world, so reproued and rebuked of

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sin, of righteousnes and iudgement, as maketh it plaine and euident, that such horrible sinnes as seuerally in certaine times did euer prouoke some sore plagues, and vengeance, doe now all together so fully flow into this wicked world, and into thée O England, as doth deserue vtter and sodaine destruction. Therefore thou that féelest, and confessest thy selfe sore sicke and diseased, grieuously wounded, and heauily charged and burdened with the abhomination of thine owne sinfull wretchednesse, and with the danger of deserued plagues and vengeance, thou mayest best assure thy selfe by faith in Christ of comfortable deliuerance and sure saluation.

For vnto thée, euen vnto thée, sauing health is prouided, and profered of God, in him and by him which sayeth. They that be in health haue no néede of a Phisition, but they that be sicke and diseased. I came not to call the righteous, but sinners vnto repentance. Come thou therefore vnto me which labourest, and art heauie loden, and I shall ease thée. Come therefore in sorrowing thine owne sinnes, and pitying all mens miseries, and I will not refuse the sacrifice

and

and oblation of the humble spirit & contrite heart. I would not haue set forth the abhomination of thy sinnes so openly, and shewed so many tokens of plagues and vengeance comming presently, but to make the more willing to come at this my earnest calling, because now thy daunger is great, thy time is short, and thou canst haue no refuge or remedie, if thou doe not spedily come vnto me, which am willing and able to heale all thy diseases, to forgiue all thy sinnes, to deliuer thee out of all daungers, and to turne perilous plagues of vengeance from thee, into plentifull prouision of all comfortable commodities vnto thee.

Remember and consider the example of the children of Iacob, which by enuying of their brother Ioseph, calling him into a dongeon, & selling him vnto strangers, deserued such a plague of famine, and hunger, as forced them to seeke for foode in a strange countrey: and there when as they pitying Beniamin their youngest brother, with charitable loue towards another did all together humble themselues in prayer afore the ruler of the Countrey, which did speake

sharply

sharpely, then the ruler being indéd Ioseph their brother could no lo ger vse himselfe strangely towards them, but with louing pitie did forgiue them all their former faults against him, and did make prouision for them, their father, their wiues and children. And if you, whose sinnes haue caused Christ to be bought and sold, to die and suffer, which haue falsely pretended, faintly fauoured, yea shamefully slaundered, and cruelly persecuted the Gospel of Christ: which wilfully and wittingly in manifest and manifolde periuries haue prouoked the wrath and vengeance of God, which haue enuied, hated and slaundered one another, and so deserued dangerous plagues, but if you will yet now pitie them that be in miserie, and in vnitie of faith and brotherly charitie all together humble your selues in prayer afore your heauenly father, then Christ which hath all authoritie, of tender hart will imbrace you with louing pitie, take you as his owne brethren, forget and forgiue all that hath beene done against him, and prouide plentifully all things commodious or necessary for you and yours. He will fetch you from farre into

to that wealthy place, whereas he is a ruler: hee will gather you out of all quarters, into that Church, whereof hee is the head, that which you did meane euill towards him; will hee so order as shall be best for you, I say surely, for all you that being thus now called, will come after this manner, yea if you bee many, al the rest also shall be separated for your sakes, if you be but few in number, yet euery one of you shall be so prouided for, that if there remaine vpon earth any godly comfort for you, ye shall bee reserued and kept to see and enioy it: and if nothing shall remaine but miserie and mischiefe, then shall ye be preserued and deliuered out of the griefe and danger of it, vnto ioy and glorie with Christ.

CHAP.

CHAP. XI.

An admonition, and exhortation, onely to looke and truſt vnto the goodneſſe and promiſe of God, and earneſtly to deſire and pray to ſee and enioy the Kingdome of Chriſt.

THus doth the word of God in holy Scriptures giue good light vnto the right way from all dangers vnto the beſt aſſurance of all goodneſſe. For the law which declareth and requireth mans duty, doth proue that man being fraile fleſh tempted of the diuell, and bewitched of the world, doth deſerue wrath and vengeance. And the Goſpell bringing glad tidings of free deliuerance, doth ſet forth the mercies, and grace of God in Chriſt vnto man. And then man by faith doth flie from himſelfe, the diuell, and the world, vnto all gracious goodneſſe in Chriſt only. So the keeping and the walking of the right way, is the continuance & increaſe of ſuch faith as commeth of Gods word. And faith that commeth of

Gods

Gods word, is continued and increased by forsaking or leauing of other things, to loke and trust onely vnto the word and promise of God. So Abraham did forsake his owne kinred and countrey, leauing all reasoning and doubting eyther of prouision amongst strangers, eyther of the barrennesse of his owne bodie, and of his wiues wombe, eyther of the sacrificing of his sonne. I say Abraham doubting or fearing none of these things but onely regarding and trusting the word and promise of God, was made strong in faith giuing praise vnto God, being throughly perswaded that he which had promised was able to performe. So Peter regarding nothing but the calling of Christ, did come forth of the ship, & walke vpon the waters by a strong & sure faith: but loking aside at ẏ winds & waues, by a faint & feble faith did sink downwards in dãger to be drowned.

Learne therefore all ye that be called and commanded of Christ to flie from the abhomination of desolation, not to feare, stagger and doubt for lands, and goods, wiues and childrẽ, friends or foes, fire or sword: but be ye strong in faith, throughly perswaded, that he which hath promised, is able to performe

vnto you in suffering for his cause, that one hayre of your heads shal not perish, and that for the losse of any thing heere in this present world, ye shall receiue manifold recompence, and afterwards in the world to come life euerlasting. Surely all your goods, countrey, and kinred, shall not be so much hurt by the world, as blessed of God, when as you in Christs cause for Gods glory by death, prison, exile, or any manner of persecution be forced to leaue, and commend them wholy vnto the fatherly prouidence of God. But if ye forsake God for loue of them, then doe ye deserue that God should destroy you, and plague you.

As when the Israelites at Cades were called of God to come forth of the wilderneſſe, into the land of promise, then they doubted and feared so much the danger of euils, to their wiues and children, that they refused Gods calling, and God therefore returned them vnto long trauell, and many troubles in wilderneſſe, where as their bodies and carkasses all died and perished, their wiues and children were oft and grieuously plagued.

And euen so when as a man is called in wit-

witnessing of Gods truth by any death, to come spædily out of this world into heauen, then if for feare or loue of friends and goods, he vtterly will refuse and denie, so to forsake all, & come vnto God, he shall deserue that God with long wretchednes in this world, should destroy him, & plague all that is his.

For in flying from spædy passage by a fiery fagot, which is sodainly ended: he shall fall in danger of a fiery feuer, or of some such sicknesse, as shall most miserably consume his body, euer biting and burning by a little & a little to make him to fele long sorrowes of life vnder a slow death. Yea in refusing to come with a courage, being louingly called of God vnto life euerlasting, he runneth in danger to despaire, when as by fearefull death he shal be forced to forsake this world, this life and euery such thing as he now liketh and loueth. Many fearing to be shut in a stinking prison, where as godly men haue euer found most sweet consolations of Gods spirit, do flie from the truth, & fal into snares and bands of the diuell, drawn with grudge and griefe of conscience, vnto most vile and filthy seruice of sinne, superstition and idolatrie. Many also be so addict vnto their own

country there abiding in the shadow of death vnder Idolatrie, that they will not desire, seeke and finde the Church of Christ in other places openly assembled in such sincere profession of Christian religion, as God doth blesse and beautifie with the riches and grace of his cleere truth and comfortable countenance. Many knowing and liking the truth inwardly in their mind, yet frame themselues in outward appearance to please the world, hauing their owne conscience to witnesse, that in purposing so to please both God and man, they cannot long escape the iudgement, shame and confusion of vnfaithfull, flattering and dissembling both with God and man. For in halting vpon both sides, they can not vprightly stand or goe with eyther partie: but in bowing vnto Baal they fall from God. And hauing good knowledge of God, and yet giuing occasion of offence to the simple that lacke knowledge, they deserue worse than a millstone to be tied about their necks, and to be drowned in the Sea: because they seeing vngodlinesse, doe wittingly presume afore the face of God, to bring themselues & others following their example in danger of the same that they see

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is vngodly, by going to Masse, and pretending a loue and knowledge vnto the Gospel, they make the simple ignorant to think that the Masse is not vngodly, or that for policie a faithfull Christian may company with the vngodly at vngodlinesse. A man may haue iust occasion to kéep or change any place, but neuer to yéeld or agrée vnto any euil and vngodly thing. It is not the flying from place to place onely, but from the vngodly fashion of this world, vnto newnesse of life, that can profit man to please God. So therefore vse all places as may helpe best, to the amendment of your liues. And where as ye do see Idolatrie maintained and forced by authoritie: tary not in that countrey, except God haue so there prouided for you that ye shall not be forced for feare of man to bow vnto Baal, for to flatter and please worldly powers, to heare or say the vngodly Masse. And if ye come forth of your countrey for loue of your pure religion, rest not but in such places, as haue the rich blessings of sincere godly doctrine and discipline. If ye forsake your countrey for Christs cause, do not leaue Christs Church; Gods blessings, grace, and chéerefull countenance to please

Christs enemies. When as God shall send his messenger in the spirit and power of Helias: then they that halt vpon both sides shall be sharpely rebuked, they that be neither hot nor cold shall be cast vp, vomited and spued forth, as most vngodly and wicked. They that flatter Princes, and mocke, and persecute Prophets and Preachers, shall be in danger of fire from heauen to destroy them. The Priests of Baal shall not escape the rage of the people, stirred of zeale in seeing how abhominably by them they haue of long time beene deceiued, and God dishonored. All such as be of the house and kinred, of the kind and conditions of Achab and Iezabel in getting vnrighteous possessions in shedding innocent bloud, in vsing and maintaining Idolatry, shall feele zealous Iehu, executing the wrath and vengeance of God vpon them, vnto the third and fourth generation of them. When such as Peter that before a woman was afraid to confesse Christ, be so recouered and encouraged by Gods spirit, that boldly they will charge the chiefe rulers, the high Priests, and all the people euen to their faces, that they haue forsaken and condemned the Gospell of Christ, which

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is the power of God vnto saluation of all that do beléeue, and required and taken the Masse which is author and maker of sedition and murther of mens soules, then shall ye heare and sée that there is no way to escape the wrath and vengeance of God, but by flying now from this froward and peruerse generation, vnto that sauing health which God in Christ, by the light and ministerie of the Gospell, doth shew, send, and offer vnto you.

Therfore now when as God doth shew vnto you the abhomination of desolation standing in the holy place. When as he doth giue you warning of vengeãce that is comming: flie from ignorance vnto knowledge, from vice vnto vertue, and from worldlinesse vnto godlinesse, and loke not backe at the losse of any thing as the wife of Lot did, and was turned into a salt Pillar: nor loke not aside at any terrible stormes and raging waues, which might cause you like vnto Peter to faint for feare & sinke in worldly wretchednesse, as in water: but set your eies and your hearts wholly vpon the promise and prouision of God as Abraham did, so shall ye be strong in faith, and take and kéepe the right way euen vnto the end. For you shall see,

find and feele in leauing, or losing any thing, to take and beare the crosse of Christ, manifold recompence here, and in the world to come life euerlasting: in painefull death vpon earth, spedie passage vnto the ioyes of heauen: in close prison and bonds of the bodie, libertie of conscience to solace the mind, in heauenly meditation. And in expulsion or flying from kinred & countrey, entrance into a Christian congregatiõ, garnished with all godlinesse belonging vnto Christs kingdome. And for the loue and desire to see and enioy the restitution & aduancement of this kingdom rather than of any worldly wealth, vaine glory, or tyrannous empery, do not worke or wish vengeance vnto other, least that it fall vpon your selues, or else least that of Christ your earnest zeales be reproued, for that ye do not well know your owne minde and spirit: but lamentably loking vnto the scattered flocke, crie and call vnto God for mercie and pity, that as the Lord of the harnest, he would send forth labourers, faithful Pastors, godly Preachers, to gather, kéep and féede the elect people, Lambs and Children of God, in the holy Church, kingdome, and inheritance of Christ.

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A MEDITATION VPON THE LORDS PRAYER.

OVR Father which art in Heauen.

We gloriously formed vnto the Image of thy diuine Maiestie, created by thy gracious goodnes vnto highest honor, howbeit by our own sinfulnesse disfigured with vilenes deseruing damnation, and yet by Christs death redeemed and restored vnto grace to bee Citizens with Saints

Saints of the Familie of God: Now altogether in Christian vnitie as members of one bodie, we pray, desire, and trust to obtaine of thée our heauenly Father, according vnto thy gracious goodnesse, mightie power, and faithfull promise, vnto vs that aske, abundance of thy grace.

That thy name may be hallowed.

That thy diuine power and glorious Maiestie, may be certainly knowne and reuerently honoured. That the hearts of vs men by thy word and prayer may be sanctified from all sinne and vanitie, so that wée, with all that we haue seruing thée in holines and righteousnesse, may so shine afore men vpon earth, that they thereby may be occasion to honour thée our Father which art in Heauen.

Thy Kingdome come.

Thy word bee so fruitfully preached amongst vs thy people, that wee may bee throughly instructed and taught to bridle our sensuall appetites by naturall reason

and

and to submit our wits and reasons vnto a good godly spirit, and to trie our spirits by the true Scriptures. So that within vs may raigne the kingdome of God, which is neither meate nor drinke, which is neither superstitious ceremonies, voluptuous pleasures, nor vaine glorie, but righteousnesse, peace, and comfort in the holy Ghost, by the which we now tasting of thy heauenly ioyes may be made from henceforth wearie of all worldly vanities, continually loking and praying for the appearance and comming of thy eternall and euerlasting kingdome.

Thy will bee done in earth as it is in Heauen.

In heauen the Angels of reuerent loue doe thy will and commandement, with comfortable courage and ioyfull pleasure. In hell the wicked spirits through malice, and enuie, repining and grudging, doe torment and vexe themselues whatsoeuer they be doing. And vpon earth, men being subiect vnto sinne, doe thinke it a labour and paine to be occupied in any thing that is good and godly. Wherefore we pray that the grace

of

of thy heauenly spirit, may so worke in our earthly bodies, that we being deliuered from sinne, and vanitie, may frely delight & take pleasure to do thy will and commandement, being men vpon earth, as thy glorious Angels do which be in heauen.

Giue vs this day our daily bread.

We hauing great need, not able of our selues to deserue any thing, beseech thee of thy fatherly goodnesse, to giue frely vnto all vs in generall: So that none be hurt nor hindered seuerally, this day when as we crie constrained by present need, not craftily craning for vaine care against to morrow our daily bread. Our daily and necessarie food and reliefe, both bodily and ghostly. And especially so: that the spirituall fode of Christs flesh and his bloud, by daily preaching of the Gospell and administration of Sacraments, may replenish our hearts and mindes, with continuall remembrance of Christes death, and his passion daily to bee vsed for necessarie and spirituall consolation.

For

Forgiue vs our trespasses, as wee forgiue them that trespasse against vs.

Giue vnto vs, that feeling and knowing our owne sinfulnesse, doe néede, and desire thy mercifull forgiuenesse of our faults and trespasses, which we haue committed against thee, so that we frēely forgiuing all other, that haue offended vs in any thing what so euer it be, may be sure that mercie springing in thee hath proceeded vnto vs, and being graciously offered of thée hath béene thankfully receiued of vs, and being charitably vsed of vs towards other, shall most certainly bee confirmed and enlarged of thee towardes vs: So that by free mercie springing and proceeding from thee, all faults may be frēely forgiuen: euen as those which other hath committed against vs, so likewise those which we haue done against thee.

And lead vs not into temptation.

Suffer not the diuell by the abuse of thy benefits, to lead vs captiues into deceitfull & damnable temptatiō, drawing vs by dainty meates,

meates, vnto grædie gluttony, by money and riches, vnto vnsatiable couetousnesse, and by wealth and prosperitie, vnto pride and vaine glorie, and by all thy godly gracious gifts, vnto euery diuellish abhominable sinne.

But deliuer vs from euill.

Deliuer our goods from abuse, our bodies from corruption, deliuer vs by Christ Iesu, from the bondage of sinne vnto the libertie of the Gospell, so that from all danger of the diuellish temptation, training and enticing men towards damnation, we may be deliuered to serue thee in holinesse and righteousnesse all the daies of our life, with most certaine and sure hope of euerlasting saluation through Christ Iesu, in whom our hope and thy promise is most certaine, that is to say. Amen.

Your time is short, your dangers be great: you are well warned by Gods word written. Mar. xiij. *Take heede, watch and pray.*

Take hæde, that your hearts and minds be

be not made heauie, hard, and dull with meates and drinkes, vaine pleasures, or worldly cares.

Watch, with diligence to doe your owne duties, in desirous looking for Christs comming.

Pray, that ye may escape all dangers, and stand in grace and fauour afore the face of Christ, at his comming.

APOC. XXII.

Behold I come soone.

Morning Prayer.

O Lord, our good God and heauenly Father, we render thée most humble thanks, for the rest that thou hast pleased to giue vs this night past, hauing brought vs to this houre, and warranted vs from all the dangers, whereunto our poore life is subiect, whether wee sléepe or wake: in continuing thy fauour towards vs, take vs if it be thy pleasure O our God, not onely this day, but also the whole course of our life, into thy safegard and protection, and giue vs all the health and good disposition that thou knowst to be necessary for vs, to the end that euery one of vs may employ our selues with so much the more alacritie and chéerefulnesse to the worke of our vocation.

Deliuer vs from the ambushes and slights of all our enemies visible and inuisible: To this end command thy holy Angels appointed for the ministerie of those that are to obtaine the inheritance of saluation to carrie vs in their hands, for feare least we should dash our féet against the stone: and yet if it be thy pleasure to chasten vs, as we confesse

that

that we haue many waies deserued it, and do also acknowledge that the chastisement which thou sendest to thy children, is for their profit and aduantage, we beseech thee notwithstanding, most gracious Father, that thou wouldest be pleased not to chastice vs in thy furie, but to intreat vs in thy meeknesse and fatherly goodnesse, giuing vs the grace, that in prosperitie and aduersitie, in health and sickenesse, in prison and libertie, in abundance and pouertie, in sorrow and ioy, in life and death, we may altogether relie vpon thy holy promises, hope in thy goodnesse, and waite for thy succour, peaceably remitting our soules and bodies, and all our affaires into thy hands, knowing that howsoeuer thou doest dispose of them, it shall be for thy glory and our good and saluation. But, O Lord our sinnes make vs vnworthie of all thy graces, and we know that if we should contend with thee, of a thousand Articles we should not answere one, so that we had rather passe condemnation. Wherefore O God, enter not into iudgement with vs thy seruants: but be propicious and fauourable vnto vs, for thy sonne Iesus Christ his sake, who came into the

word not to call the righteous, but sinners to repentance: such by thy grace and goodnesse doe we acknowledge our selues to bee, therfore haue pitie on vs, accepting the merit of his death and passion, for a recompence of all our faults and iniquities: Be pleased freely to impute his perfect righteousnesse and obedience vnto vs, seeing that thou hast made him our wisedome, righteousnesse, sanctification and redemption: And because that of our selues, we can neyther thinke, say, nor do any good, direct vs by thy holy spirit in all our waies, that our hearts may be purified by faith, our eies turned from vanitie, our eares shut against euill speeches, our tongue may speake no word, but what may be seasoned with the salt of thy grace, our hands may do no man wrong, our feete may walke in the way of peace, and that this heauenly light of thy good spirit, may inlighten, heate, quicken and replenish our soule with ioy, with more efficacie, then the light of the Sunne doth our bodies, which enlighteneth our eyes. And because that thou hast commanded vs, O our God, to pray the one for the other, we beseech thee that thou wouldest be pleased

ſed to haue pitie of thy Church, diſperſed ouer the face of the whole earth. Take away ſo many ſects and hereſies that are in Chriſtendome: giue grace to all thoſe that bearing the name of Chriſt, by him are called Chriſtians, to feele one ſame thing, and to ſpeake one ſelfe ſame language by his ſpirit, ſeeing that thou O God art Father of vs all, ſeeing there is but one onely Sauiour in the world, who is thy ſonne our Lord, that there is but one ſpirit, which is our comforter & Doctor of truth, that there is but one only faith, one Baptiſme, that we haue but one ſelfe ſame truth contained in the writings of thy holy Prophets, Apoſtles & Euangeliſts, that we are all called in one hope of our vocation, & that finally we haue but one kind of weapons to fight againſt our enemies: ſend vs to this end in all places good and faithfull Paſtors & Miniſters, well vnderſtood in the charge they take in hand, that may aime at nothing but thine honor & glory, and aduãcement of thy Church. The which we beſeech thee, O Lord, to deliuer from the sleights of Satan, and from the violence of all thoſe tyrants that perſecute it: Couer it vnder the ſhadow of thy wings, make it like a

ſtrong Citie, like a pillar of Iron, and like brazen walles againſt all her enemies: particularly we pray vnto thee for all the reformed Churches of this kingdome: Thou haſt planted them with thy hand in the middeſt of this commonwealth: thou haſt done wonderfull things for their ſakes, continue the courſe of thy bleſſings towards them. We haue many aduerſaries that hate vs, not becauſe of our faults, but becauſe we call ſincerely vpon thy holy name, and becauſe we will not conſent to their prophanations and impieties: But, Lord, we oppoſe thy loue againſt their hatred, thy wiſedome againſt their ſleights, & thy ſtrength againſt their enterprizes: We are thine heritage: permit not good God, that the hedge being broken downe, it may be trodden & trampled by wilde Boares and ſauage beaſts: be more and more our light and defence, and continue a good and aſſured peace vnto vs, that we may haue alwaies a new ſong in our mouthes to bleſſe thy holy name for euer. Conduct by thy power and holy ſpirit, all the Kings and Princes of the earth, that they may gouerne iuſtly: Specially wee pray for the King which thou haſt giuen vs,

and

and for the Quéene his wife, giue them grace and mercie, preserue them from the annoyance of all their enemies, giue them a long and happie life, and let their Reigne be in godlinesse, peace and iustice. Also, Lord, we pray thee for the Prince, and all the rest of the King and Quénes royall progeny, doe them this fauour, that from their tender age they may be instructed in royall vertues, and aboue all in thy loue and feare, that they may one day be profitable instruments in thy house to aduance the kingdom of thy sonne, and to destroy all those that are against him: We recommend vnto thée all those that vnder the authoritie of our Soueraigne Prince haue the administratiõ of iustice, of armes, and of treasure, that they may all faithfully acquit themselues of their charges, knowing that one day they must giue thée an account, whẽ thou shalt appeare in the person of thy sonne Iesus, to iudge the quicke and the dead: Particularly, Lord we pray thee for our Magistrates, giue them the grace that they may alwaies be found such as thou desirest, that is to say, vertuous people, iust men, fearing thy holy name, hating couetousnesse and all

dishonest gaine: Haue pitie O Father of all consolation, of all afflicted persons, in what maner soeuer. Deliuer those that are vniustly imprisoned, satisfie those that are famished be the protector of Orphanes, the comforter of widowes, giue health to the sicke, strengthen those powerfully that are troubled for the testimonie of the truth, raise those that are fallen, strengthen those that are weake in faith, augment thy gifts to those that thou hast maintained hitherto, gather those that are scattered, conduct those that are erring & floating by land or by sea, walking in their vocation, and bring them to a good port, be the warrant and defender of those that may be besieged for maintaining a iust cause, and prouide for all the calamities of thy people. Be mercifull also O God euen to our enemies, and gracious to our friends and kinsfolkes, and to all those of whom we haue receiued and doe receiue aid, good, pleasure, fauour and comfort: encrease thy gifts and graces to them all, and confirme them in thy loue and feare. All which things and others that thy diuine Maiestie knoweth better then our selues to be expedient and necessarie for vs, We

aske

aſke O holy Father, in the name of thy ſonne Ieſus Chriſt, in the forme of prayer that he taught vs ſaying. Our Father which art in Heauen, &c.

Euening Prayer.

O Lord our good God and mercifull father, we giue thee thanks moſt affectionately that it hath pleaſed thée to preſerue vs this day from ſo many dangers whereto this poore bodie is ſubiect, which wee were not able ſufficiently to repeate, and becauſe that in it thou haſt furniſhed vs with all things neceſſare for our nouriſhment, hauing cauſed vs to féele many other teſtimonies of thy goodneſſe: We pray thée O our God, that in continuing thy fauour towards vs, thou wouldeſt pleaſe to receiue vs this night into thy protection. During the darkneſſe of the ſame, we, whiles wee ſleepe, cannot foreſee the dangers that threaten vs: Satan alſo like a roaring Lion that ſeeketh after his prey, vſeth all his endeauoures to ſurprize ſome of thine. Wherefore, O Lord, who haſt a ſpeciall care

care of thy welbeloued Children, open thine eyes ouer vs whiles we slepe: Campe the armie of thy holy Angels round about vs, and enuiron vs with the power of thy holy Spirit, that we may be preserued, not only from the surprisals and assaults of our enemies, that are of flesh and bloud, but from the temptations of spirituall mischiefes, which expect nothing but our ruine, to the end that being come to the nert morning in good health & prosperitie, we may alwaies haue new cause of reioycing more and more in the feeling of thy goodnesse, and to exalt thy holy name for euer. And euen as by the darknes that thou sendest now vpon the face of ỹ earth, thou couerest those things which by day present themselues before our eyes, also we beseech thee to bury in euerlasting obscurity and forgetfulnes all our sins, that they may not come in light or remembrance before thée, for thy sonne Iesus Christ his sake, who was wounded for our misdeeds, and broken for our sins, whose bruses bring health vnto vs: That if it be so that in the night we chance to awake, cause vs, O Lord to enter into a Meditation of thy goodnesse and mercie, and that we may thus blesse thy

name

name, O Lord, that giuest vs counsell euen in the night, calling to minde thy seruant Dauid, who rose at midnight to celebrate by reason of the ordinances of thy iustice, whose eyes preuented the night watches, to speake of thy saying. And whiles that our bodies slæpe, grant Lord good motions and holy thoughts to our soules, that our slæping may be to the glorie of thy name. And because that mans slæpe is an image of death vnto him, and his awaking a representation of the resurrection, because that in slæping we haue no feeling of our selues, we are so farre from fæling any paine, and that at our awaking we are stronger and more lustie. Giue vs the grace, O our God, that when it shall please thee to send death vnto vs, we may enter chæretully into that pleasing rest, expecting that great day wherin our soules, which, when they go out of this world goe to thee, may be ioyned to our bodies, that in bodie and soule we may perfectly enioy thy saluation, which hath beene purchased for vs by the bloud of thy sonne our Lord.

Prayer

A Prayer before meate.

O Lord our good God and Father, who hast created the Bread and Wine, and other meates for the nourishment of our bodies, may it please thée to sanctifie these gifts which we receiue of thy liberalitie, giuing vs the grace to vse them in all puritie and sobrietie, and aboue all things euer to séeke after the heauenly bread of thy word, wherewith our soules are nourished in hope of euerlasting life, through thy sonne Iesus Christ our Lord. Amen.

A Prayer after meate.

TO thée euerlasting King immortall, inuisible, to God onely wise, our Sauiour, who hath redéemed vs from euerlasting death, and hath now filled vs with his blessings, be honour and glorie from this time for euermore. O God giue peace to thy Church: saue our King, and giue vs grace to perseuere in the obedience of thy holy word, through thy sonne our Lord. Amen.

An

An other Prayer after meat at banquets.

THe Lord is our Pastor, we shall want nothing, hée causeth vs to rest in grene pastures, and leadeth vs by the still waters: He restoreth my soule, and leadeth me in the pathes of righteousnesse for his names sake. Yea though I should walke through the valley of the shadow of death, I will feare none euill, for thou art with mee: thy rod and thy staffe they do comfort mée. Thou doest prepare a table before mée in the sight of mine aduersaries: thou doest annoint mine head with oyle, and my cup runneth ouer: Doubtlesse, kindnesse and mercie shall follow me all the daies of my life, and I shall remaine a long season in the house of the Lord, there to praise thée for euer, through thy sonne our Lord.

Amen.

FINIS.